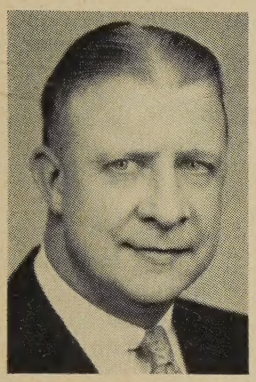
The Pulpit

A Journal of Contemporary Preaching



O. V. Anderson:

EVANGELISM

Page **4**

C. Willard Fetter **6** Answer to Despair

Herbert Beecher Hudnut **8** Marks of Jesus

Henry Hitt Crane **10** Platinum Principle

Charles B. Foelsch **12** How Odd of God!

Arthur D. Gray **15** The Church Today

Ralph Conover Lankler **18** Spiritual Mountains

DAVID H. C. READ **2** 'TECHNECCLESIASTICISM'

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By David H. C. Read

THE LIMITATIONS OF

THE most powerful impression made on a European visitor who comes into contact with American church life is that of its technical efficiency. And this impression is usually a much more favorable one than he expected, for he has probably been led to expect that the application of modern technique to ecclesiastical life in the United States has meant the strident, go-getting hot-gospeller with his apparatus of advertising and high-pressure salesmanship. In this as in other fields of national life, the world-wide dissemination of films and magazines has given a distorted picture of the real America. The visiting churchman finds that the Hollywood fringe is relatively unimportant and that the really significant phenomenon is this application to normal church affairs of simple business efficiency.

Gothic Lettering

I can describe this most simply in terms of the contrast between the professional and the amateur. It is roughly true to say that in Britain—and in all European countries—the layman approaches his church responsibilities in a strictly amateur spirit. With of course notable exceptions, the businessman who is a church official tends to shed his office mind when dealing with his ecclesiastical duties. It is not simply that the habit of "leaving to the minister" has made him slow to devote himself vigorously to church affairs: he actually feels that there is something missing—if not actually irreverent—in the application of his professional powers to the life of the church.

A feeling exists that there is something improper about church premises which are as modern and well designed as a new hotel or office; that a card index is out of place in a vestry; and that secretarial assistance should be on a strictly amateur basis. It is this spirit, and not only shortage of money and materials, that accounts for the dingy halls, the Victorian benches, the chaotic ministerial departments, the atmosphere of muddling-through that characterizes so many of our churches in Britain.

Allied to the amateur spirit is the intense traditionalism that makes the laymen, even more than the clergy, suspect anything that seems too smart and up-to-date. Give a printer a church notice to set up, and you will almost certainly have Gothic headlines; a painter will automatically put Gothic lettering on your church boards unless you tell him not to. Recently I saw an example of this tendency when viewing the first church service to be televised in Scotland. Here was the latest instrument of technology at last at the service of the church. And in the middle of a very impressive reproduction, as the congregation was seen to rise, behold, the words of the hymn on the screen in Gothic type.

The visitor to the United States is struck by the almost total absence of this amateur and Gothic spirit. He finds a refreshing vitality in organization, the application of business principles to the administration of church affairs, a determination to equip the church with the most efficient plant within the means of the congregation—in short, a healthily professional attitude toward the organizational side of the church.

Cult of Efficiency

In delivering the Warrack Lectures on preaching, I recently drew attention to the contrast between what I called "Westernism" and "Europeanism." By "Westernism" I meant the devotion to technique and efficiency which is most characteristically to be found in the United States; while by "Europeanism" I meant that distrust of human efforts to commend the Gospel and expand the church which is perhaps most noticeable in certain European theological circles, notably in Germany. I was making the point that the New Testament conception is neither that we can win the world for Christ by the use of the right techniques, nor that, the Gospel being the Given Word, we can do nothing to commend it to our contemporaries.

In voicing this criticism of Westernism, it will

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A Distinguished European Churchman Analyzes American Church Life

'TECHNECCLESIASTICISM'

be clear from what I have already said, there was no intention of denigrating the cult of efficiency and the throb of vitality which impresses the European visitor to the United States. But there is an underlying problem here which I am aware is concerning many thoughtful Christians throughout the Western world, and in view of the coming Evanston meeting of the World Council of Churches, it is well that it should be aired.

The historian will almost certainly judge that the most notable contribution of the Western world to the story of man on this planet is a technological development. Whether we contrast the fatalism of the East with the self-reliance of the West, or Eastern quietism with Western activism, it is clear that the determination to acquire mastery over nature and circumstance has been a driving power in Western progress. And this has not been unconnected with the Western interpretation of the Christian faith.

Western Dynamism

While Eastern Christendom tended to settle into static form and found its life in a carefully preserved liturgy, the West was led by the organizing genius of Rome into more active institutional forms. And when these tended in their turn to crystallize, the Reformation let loose new powers of inner vitality and of expansion. Thus the dynamic forces that have finally brought us into the new era of ever-accelerating technical development are in part at least attributable to the Western understanding of the Gospel of Jesus Christ.

We need, however, to realize that there are other forces at work in our Western dynamism. There have been for a considerable period strong currents of secular materialism and scientific humanism which have diverted Western culture from its Christian channels and produced the modern myth of endless progress. The crippling experience of two world wars, with their resulting economic and spiritual crises, has to a great extent in Britain destroyed this myth, and perhaps our chief temptation now is to relapse into a sterile pessimism about man and the institutions of society. There still are sufficient Christian inspiration and reserves of national confidence to give us hope; but I believe that there is a quite healthy cynicism as to the perfectability of human institutions.

The traditional Western dynamism has now found its most powerful instrument in the United States. Nothing strikes a visitor more forcibly than the universal conviction of American citizens that "the thing can be done." And the implication usually is: "There is a machine to do it." The European finds this optimism stimulating and is amazed at the energy and inventiveness with which, in fact, so often the thing *is* done. But he suspects that this reliance on the omnicompetence of man-plus-machine is based on an inadequate understanding of the irrational elements in human nature—the "dark powers" of which we have been so conscious in recent European history. And he finds that as a result the American seems continually to oversimplify the problems, to see only black and white.

Underlying Philosophy

That is why we raise the question as to the philosophy that underlies the technical efficiency of American church life. There seems to be a real danger of the means dominating the end; in other words, that their efficiency in organization may obscure the real purpose of the church as the body which exists to offer worship to Almighty God and to proclaim his Word to men.

This tendency to worship the means and to accept uncritically the given facts of our technical civilization has been brilliantly analyzed by Professor Jacques Ellul in *The Presence of the Kingdom*. He points out that in our era it is the scientific fact and the technological instruments that dominate our thinking. The church, however, exists primarily to remind men of the end. And man's chief end, as the shorter catechism told us, is "to glorify God and enjoy him for ever."

The danger in church life is for this spirit of technology to invade and dominate our organizations. We too easily forget that the finest equipment will not guarantee real worship, that the most efficient card-index system cannot replace paternal care, and that no technical formula for achieving inner peace and poise can be a substitute for the gospel of Jesus Christ.

Traditional Ecclesiasticism

American church life impresses a visitor not only with its attractive efficiency but also with what seems an almost dangerous confidence in modern technique. Sometimes, of course, this criticism offered by the Old World is simply based on

a temperamental dislike of allying the ancient and sacred with the new and sensational. Not long ago a furious controversy arose in Edinburgh Town Council over the proposal by a mission hall, situated in the Royal Mile not far from John Knox's house, to erect a neon sign bearing the words "Jesus Saves." The opposition, loudly voiced in the press, was not from secularist unbelievers, but from sober church members, elders of the kirk. The sign has in fact been erected and is relatively inconspicuous, but the protest is symbolic of a deep distrust in this country of anything that seems to put the gospel on a level with commercial advertisements.

The Old World has suffered, and is still suffering, from traditional ecclesiasticism. By that term is meant the dead weight of an organizational Christianity—whether hierarchical or "free"—expressed in a pattern of clerical life that is out of tune with the age. The New World seems to me in danger of a "technecclesiasticism," whereby the church is infected with the myth of the machine. The motto "there is a machine" to do it may seem adequate in an army at war; it is altogether out of place in church life, except on its most material levels. The machine is the "dry bones" of Ezekiel's vision. It needs and awaits the Spirit.

I am aware that this kind of warning word is being spoken more powerfully and eloquently in the United States than perhaps anywhere else. But I am certain that it needs to be spoken throughout the whole of Western Christendom. For in the present struggle of world forces there is a materialism on both sides of the iron curtain. And it is essential that the church of Christ should not on our side become a slave to the machine which threatens to be our golden calf.

In guarding against "technecclesiasticism," we should find strength in an ecclesiastical fellowship with the younger churches. For it may well be that from the East we shall receive a reminder that it was Mary, who simply adored, who "chose the better part," rather than Martha, busy with her machines.

Evangelism at Evanston

The Church's Outreach

By O. V. Anderson

Matthew 28:18-20; Acts 1:8.

ONE of the very hopeful signs in the church today is a new realization of the real meaning of evangelism. First to be cleared away from the debris of misunderstanding is the idea that evangelizing—making disciples, witnessing to the power of the gospel and bringing men to Christ—was a commission given by Christ to the whole church *only* in the apostolic age. Fast disappearing is the misinterpretation that evangelism belongs only to the specialist, the professional itinerant mass-meeting revivalist or the missionary in distant lands whom we support with an occasional prayer and some loose change. Likewise vanishing is the mistaken notion that evangelism is a fringe specialty or allowable elective for a few deeply interested souls but not a central concern of every mature Christian.

Agreement is growing rapidly that evangelism is the central task of the church and the ecumenical task par excellence. Because we know that a true Christendom nowhere exists today, we sense a new kinship between Christians in the older churches of the so-called Christian lands and members of the younger churches witnessing to Christ's power to bring salvation and hope in non-Christian lands. The dimension of our evangelistic task is determined by Christ's concern for the world, for *all* men.

Revolutionary Affirmations

From intensive study of the New Testament we discover that the very reality by which the church receives its existence is that by which it is also given its world mission. The church as the Body of Christ represents the church's Lord to the world and in her engagement with the world must demonstrate his total redemptive concern. Only when we as Christians truly communicate the gospel do we actually partake of its redemptive power. The gospel is not something to be cherished, sequestered, monopolized, but something that must be shared.

If the church is to recover its lost vocation, we must rediscover the revolutionary affirmations of the gospel as the living and dynamic Word of God, revealing the true nature of the church and the divine commission which has set the church in the world with marching orders to bear witness of Christ near and far, and to be the spearhead of

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O. V. ANDERSON contributes the sermon on the second of the six subtopics to be considered at the Evanston Assembly of the World Council of Churches, of whose study committee he is a member. Since 1939 he has been pastor of Grace Lutheran Church, La Grange, Ill., which has just completed an extended building program costing $375,000. A graduate of Augustana Theological Seminary, he carries significant responsibilities for the Augustana Lutheran Church and is secretary of the National Council's Educational Evangelism Commission. This sermon was prepared as one of a series to introduce the Evanston topics to the La Grange Congregation, members of which will meet for twelve successive Wednesday evenings to discuss the meaning of Evanston for their church life.

his coming Kingdom. The church will have to rediscover also the lost sense that the fellowship of the redeemed is a pilgrim body; that its ultimate citizenship is in heaven, so that it reflects in its very life a sense of urgency; that its task is stupendous, its time short. It must constantly be prodded by the conviction that it has here no abiding city.

Thus conceived, evangelism must become again the central and constant business of the entire church "in all its moments and movements," involving every individual Christian, and the church as a corporate fellowship—a Christian community witnessing to its life with Christ unto the world with which it lives in daily contact.

Reform Within

Because the church has often been so unlike its Lord—in his life and teaching, his understanding and compassion for men, his self-giving love, his "emptying" of himself—it has failed to give maximum effective witness to Christ and his redemptive concern. Many stand in need and expectancy outside the church today not because Christ has failed but because his professed disciples have so very imperfectly reflected his life and mission.

With newness of Scriptural insight the church is recognizing increasingly today that it stands under the judgment of God. In penitence it faces the need of reform from within. To meet the rival religions of our time—communism, scientific humanism, the secular eschatologies of hope, a utopian golden age for the underprivileged—the Christian church must remove from within its own life the very obstacles to an effective witness that Christ is the hope of the world. Many Christian congregations are obviously introverted and concerned only about their own life—beauty of buildings, worship forms, local budgets, comfortable ecclesiastical existence, selection of members whose educational, social or financial status will make them fit in and add dignity to the parish reputation. Certainly these do not possess a sense of the biblical evangelistic mission. Churches that isolate themselves from the real physical and spiritual needs of their communities and minister only to their particular denominational, nationalistic or cultural "constituency" are far from being prepared to receive new members—and new life—which will inevitably come as the fruits of wise and zealous witnessing to the transforming power of him in whom there is neither rich nor poor, slave nor free, Jew nor Greek.

Hopeful Signs

Among the hopeful signs from which we can take courage is the fact that the church is beginning to engage in serious self-examination and re-evaluation of the effectiveness of its life and program. We are beginning to admit that much of our evangelistic effort in America is directed toward reclaiming and preserving the "once won" in a day of vast mobility of population. Comparatively few new converts are won from those who have never had a personal redemptive relationship to Christ. We are less optimistic about statistics. Not that numbers are unimportant to Christ, who calls all men to discipleship, but we are becoming concerned about *quality* of relationship as much as quantity. Superficiality is beginning to trouble us and selfish proselytizing—just plain "sheep stealing"—is a genuine concern of the ecumenical fellowship.

However, we are really just making a good start in the right direction. There has been as yet far too little real study of the reasons why so many remain outside the life of the Christian church. The studies that have been made under World Council auspices reveal that America, unlike some European countries, has no real blocks of opposition to the Christian church, such as workers or intellectuals. There is very little crystallized opposition to the gospel, although there is justifiable criticism of the church's failure to live up to the ideal it professes.

Real imaginative experimentation in evangelism has not been carried on in U. S. churches to any great extent. We are only beginning to realize that our evangelistic task involves the total impact of the Christian community upon its total environment so as really to reveal a redemptive difference. In apostolic times, total and effective witness to Christ included proclamation, fellowship and service. Our ideal must be nothing less than that.

Personal Encounter

A few bright spots exist where imagination, coupled with consecration, has brought significant results, as in the open rectory ministry in a depressed area of Jersey City, the ministry to the West Virginia coal miners, that to the packing house workers of South St. Paul, the interdenominational missionary parish planted in the very midst of a New York slum. These outposts have had significant results largely because *the church identified itself with the life of those whom it wished to reach with a ministry.* A Christian can best bear witness for Christ when he stands where stands the man who is the object of Christ's redemptive concern.

No careful observer can escape the conclusion that laymen have often been under the illusion that theology, like evangelism, is a professional speciality. In many areas of contemporary church life the layman thinks of Christianity as consisting mainly of a glorified version of the golden rule, of Jesus as a moral teacher of absolute integrity, and of his task as a Christian as an obligation to strive with all his might to bring society closer to moral utopianism. The Christ of apostolic faith, crucified Savior and risen Lord, appears to be not only outside his personal experience but beyond his theological comprehension.

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However, in many circles there is a growing realization that to be a Christian—a mature Christian—means to have a theological understanding of the great biblical affirmations. A concept of a Jesus who once lived in Palestine is not enough. Only a personal encounter with the risen and ever-living Lord and Savior is sufficient to provide secure foundations for a personal faith and dynamic for a Christian witness to others.

A revival of biblical theological interest among laymen expresses itself in the growing number of adult educational programs in many parishes. Under competent leadership, a host of laymen are studying the Bible, Christian theology, church history, Christian ethics and related subjects. If the church is to teach the growing generation adequately, it must instruct parents, church school teachers and other group leaders so that they can convey effectively the great fundamentals of our Christian faith. If laymen are to help answer the honest questions of those seeking spiritual moorings and to bear an effective witness to the faith which is in them, the church must provide stimulus to give that experience and expression of faith significant biblical dimensions.

An increasing number of pastors are providing discussion groups to which neighbors without vital church affiliation are invited. There the faith, worship, practices, fellowship and service program are carefully explained and fully examined before a commitment to Christ and his church is solicited. Those who then make a commitment usually make a vital and enduring one. The church thus engaged is training an informed and responsible group of leaders in home, church and community to carry on a meaningful life of witness to the transforming power of the gospel.

Christian Witness

New emphasis is being given to the place of the layman in the church's evangelizing task. Christ has called every disciple to be an apostle, an evangelist. Every Christian is commissioned to be a witness for him, to tell the good news of salvation and hope, to make disciples. Consequently, there is a new emphasis upon the apostolate of the laity or the universal priesthood of all believers.

Every member of this congregation is called of Christ to that apostolate. At your work in factory or office, in shop or school, in your social contacts and your leisure moments, you have God-given opportunities to speak of the good things in Christ, to invite persuasively those as yet outside into a living fellowship with Christ in his church, to let the light of your daily living so shine that others may see that you belong to him who is the Light of the World, its Savior and Hope.

In God's economy it is required of a steward simply that he be faithful. Grateful to Christ for the experience of his redeeming love, each of us can use our time, talents, energies and opportunities to bear witness of him who is able to take our feeblest offerings and make abundant use of them for his Kingdom.

A Sermon on the Text of The Evanston Theme

God's Answer to Despair

By C. Willard Fetter

Hebrews 6:19.

IN the book *Who Walk Alone,* the story is told of Ned Langford who received the shock of his life when his doctor told him he had leprosy. Just one thing was possible for him to do—break off his engagement, leave his job and career, and enter a leper colony. There he met patients in all stages of the disease and soon yielded to despair. At last he was helped back to his feet by a fellow sufferer who remarked, "Here we never give up hope."

In a sense the entire world is a leprosarium in which the disease is not physical but social and moral. Its symptoms are not ulcers in the flesh but war, starvation, fear. In this leprosarium thousands *have* lost hope. Our generation has been characterized by W. H. Auden as living in the Age of Anxiety. As truly could we call it the Age of Despair.

Wherein is our hope? We Christians believe that Christ is our hope—a sure and steadfast anchor of the soul. As we move toward the meeting of the World Council of Churches next summer, we shall think more about that hope, for the theme of the meeting will be "Christ —the Hope of the World."

Despair is not entirely a bad thing. The person in despair has at least faced the important problems of life. Too many persons have taken their golden text from the third chapter of Pollyanna:

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Don't bother your head about unpleasant things. verything will come out all right in the end." uch texts are no longer adequate.

James A. Pike has a telling illustration in his ecent book, *Beyond Anxiety,* which points up hat happens when we abandon Pollyanna and ace up to life. Suppose, he suggests, that a child ere born in a giant airplane which keeps circling ne earth without the necessity of landing. As the nild grows up, he will develop a sense of security ecause the life inside the plane is well regulated. ut eventually the child will grow tall enough to ok out the window. What a shock he will then eceive. Everything inside is secure, but what is attached to?

Beyond Despair

So we live, accepting the security of life's daily ound of work, rest, meals and recreation in a ollyanna way until one day we look out the win-ow. That window may be Korea or a sick child or nancial reverses. Then the important question awns upon us: What is it all attached to?

Pike suggests that as the child looking out of ne airplane may be taught the laws of flight, so ne person in despair may be ready to achieve a reat faith.

The perfect answer to the question, "What's it ll attached to?" is found in our text:

> We have this as a sure and steadfast anchor of the soul, hope that enters into the inner shrine behind the curtain, here Jesus had gone as a forerunner.

)o you see the picture? We are anchored to eter-ity! Life is not a meaningless succession of vents, but a drama in which the chief actor is od.

So we never lose hope. This is not because we re unaware that our world is, in a sense, a lepro-arium, but because we trust the healing power f God.

Herein is our hope, that God has an ultimate urpose for his creation. Some Christians, espe-ially many European theologians, see this hope s only an eschatological one. By that they mean nat we can be hopeful only that "beyond his-ory," after "the end of the age," or in the "life o come," God will achieve his purpose. Because f man's willfulness and sinful nature, they see o immediate hope of a better world.

God's Ultimate Purpose

Surely this is part of the Christian hope, that od will have the last word, and evil will be put nder his feet. One of the finest statements of od's ultimate purpose in the New Testament is ound in Ephesians, where the author writes of od's "purpose which he set forth in Christ as a lan for the fullness of time, to unite all things in im, things in heaven and things on earth."

This text seems to imply that eventually God ill bring the entire universe under the influence f his love and justice. Can this be, that he will nite all races, all classes, all cultures, all systems, ll souls in one universal Kingdom? Here is the great faith of the church, that finally there will be no more black sheep, no more straying lambs.

If we have difficulty in believing that we per-haps have two blind spots. We may be blind to the breadth of God's love.

> For the love of God is broader than the measure of man's mind,
> And the heart of the Eternal is most wonderfully kind.

Surely such a love will not be defeated.

Our second blind spot is our failure to under-stand the dynamic, rather than the static, nature of life after death. Heaven ought to mean for us the opportunity for our further development in Godlikeness, "for we shall see him as he is." And for God it must mean further opportunity to over-come the "pockets of resistance" in human nature. Punishment will not be vindictive, but redemptive, for we are the objects of God's eternal love.

That is our ultimate—our eschatological—hope. It is by that hope that we are anchored behind the curtain. Christ has *already* won the decisive vic-tory in the campaign. We await his *final* victory.

Hope—Here and Now

Is there a more immediate hope for humanity in despair? Can we expect nothing better until some final consummation? Most of us think that there is hope for a better world here and now. Jesus him-self taught us to pray, "Thy kingdom come on *earth* as it is in heaven." This prayer is meaning-less apart from our efforts to better the human situation.

It is entirely proper for us to look to the final purpose of God as our hope, but we must not allow that to throw us into a "do nothing" attitude toward social responsibility in the immediate fu-ture. We have given up the belief in automatic human betterment which was characteristic of the early years of our century. But we need not go to the other extreme of believing in automatic human failure.

Spengler, in *The Decline of the West,* advanced the thesis that human failure is inevitable. Every civilization *must* decay. Toynbee seems to be closer to the Christian view when he admits that cultures do fail, but insists that no society must pull the trigger that destroys itself. I am quite prepared to admit that human sin will keep us from realizing a perfect society, but I insist that we can build a better society.

It is precisely because our ultimate hope is an-chored beyond the curtain—that is in eternity—that I have faith in the validity of the human struggle now. Moral battles that we win now, either as individuals or as society, have eternal significance because they bring us closer to the realization of God's ultimate purpose to unite all things in Christ.

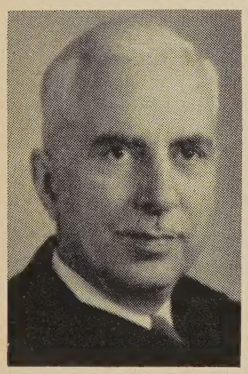
Have 2,000 years of Christian idealism made a difference in the world? Once infanticide was ac-cepted without moral shame. Today all infants are honored and sheltered. Once there was little concern for the sick and the suffering. The Good Samaritan ethic of Christians has changed that.

Less than a century ago human slavery was defended, even in Christian pulpits. No longer is that so. Within our generation we have seen inhuman industrial practices supplanted by a more Christian system.

Who is there to say that we have reached the end of the progress possible through Christian idealism? To be sure the greatest evil—war—is still to be conquered. While we are living in perilous times, we also live in the day of the United Nations. Never in human history has mankind faced the tragic necessity of finding a substitute for war as we face it today. That very necessity gives me hope that we will, because we must, learn to live without war.

While we pray, "Thy kingdom come on earth," we work. And while we work, we pray, knowing that beyond the curtain our immediate hope is firmly anchored to Almighty God's ultimate purpose.

A physician treats a sick person knowing that eventually the patient will die, and that the issues of life and death are not in his hands. Yet he treats the sick patient to improve his lot if not to cure him. So in the leprosarium of our world we must work to heal a sick society, knowing that the final issue is in the hands of God, that if we work in harmony with his purpose, our efforts will be worth while. There is no failure for those who work with him!



A Sermon for the Lenten Season

Marks of Jesus

By Herbert Beecher Hudnut

Henceforth let no man trouble me; for I bear on my body the marks of Jesus. Galatians 6:17.

I AM the branded slave of Jesus Christ." This is what Paul meant when he used the phrase, "the marks of Jesus." He was not referring to the stigmata—the sacrificial markings from the crucifixion, nail prints in hands and feet, or the spear wound in the side of his Lord. There have been few men in human history who have dared to say what Paul said. It would simply not be true for most of us; and if we did say it, it would be crude boasting, conceited self-praise or undeserved esteem.

There are two ways to interpret this phrase. We may mean the physical marks on Paul's body or we may refer to the distinguishing marks of our own discipleship.

Paul's service record was one of complete dedication to the Master, far above and beyond the call of duty. He was truly Christ's man, Christ's servant, Christ's slave, Christ's soldier. There was nothing he would not attempt for Christ. There was no gathering or individual he would not face for Christ. He bore on his own body marks of suffering, of strenuous work, of exhausting labor, of difficult travel. Paraphrasing his own words, we have him say:

> I prove myself at all points a true minister of God, by my great endurance, by suffering, by troubles, by calamities, by lashes, by imprisonment; mobbed, toiling, sleepless, starving . . . often at the point of death, five times having forty lashes all but one, three times beaten by the Romans, once pelted with stones, three times shipwrecked, through every imaginable danger and labor.

The ancients spoke of the labors of Hercules; Christians speak of the labor of that indomitable, magnificent little Jew, Paul of Tarsus. There was no journey too perilous for that man. Paul never tried to save himself. He never said, "Here am I, Lord. Send someone else." Paul never made excuses. Rather, he did his best, and left the result of his labors in the hands of God.

Marks of Sacrifice

His life was a perfect example of Christian service, and I can hear his battle cry sounding far ahead of the advancing hosts of Christendom. "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God, in Christ Jesus."

Do we look for the motive which drove him with irresistible power? It was the same for every apostle, and we should review it for the good of our souls. Christ bore our sins in his own Body on the Cross that we might break with sin and live the good life. By his wounds you have been healed."

The marks of the Lord Jesus, which meant so much to Paul, were the marks of sacrifice for the sin of the world. Christ died on the cross that the world through him might be saved. Our Lord felt there was no other way to accomplish this

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reat divine purpose. May we interpret reverently ne crucifixion in a sentence which applies to very Christian? This is it: *To save men, one must acrifice oneself*. Paul, the follower of Christ, saw nis with remarkable clarity. He sacrificed himelf. There was no holding back, no avoidance of ne difficult task, no detour from the rough road head of him.

If Paul were speaking to the 20th century, I an just imagine him saying something like this: I bear in my body the marks of the Lord Jesus Christ—the marks of sacrificial service. This is vhat my discipleship meant to me, and it should nean as much to you. Do you want the evidence? Here it is on my arm, on my brow, on my back. Five times I received thirty-nine stripes with the Roman flagellum. Look at the seams where the ods bit into me at Philippi. Here are the scars eft from the stones at Lystra. Why did I take his suffering and pain? Why did I stand for this mpossible agony? I was following my Lord, and or one purpose—that others might hear of his acrifices for them, that they might know him, vhom to know aright is Life Eternal, that their ins might be forgiven and that they might be reieved from the fear of death. This gospel needs nessengers, but they can only be volunteers. For hat reason I volunteered; I wanted men to know heir Savior who came to seek and to save the ost. He left the continuance and the extension of hat work to his disciples. I find myself in that umber."

Our Discipleship

Now, can you imagine the 20th century's reply o Paul: "Now, really, Paul! Take it easy. Aren't ou going in for some heroics? Surely you don't nean us. Oh, it may have been all right way back hen when Nero and people like that were around, ut not in our day, Paul. Heavens, no! You really on't expect us to get excited about the way of the owly Nazarene. Everything is different today, 'aul. Might seems to make right, and really it's he only language anyone understands. We're naking bombs to blow our world to bits, we're xperiencing the tensions before annihilation. Everyone seems to want security, not hardship; ase, not difficulty; a soft snap, not a terrific, drivng insanity like your obsession, Paul. Come, ome now, Paul, slow down, ease up. You need nore rest and less exertion. Don't talk to us about eing Christ's slaves—that's old fashioned. We re free people. We do as we please and we greatly refer to eat, drink and be merry. We deprecate our insistence upon self-sacrifice. Our contemorary mood is that of a delightful indifference to eligion."

Paul was not boasting when he said, "I bear n my body the marks of Jesus." It was just as atural for him as to say, "This morning I reached on the Acropolis," or, "Yesterday I spoke vith a Roman officer," or, "Tomorrow I go to yprus." He was simply holding up the record of is days for Christ that the world might see it and judge it. In the face of terrible odds, he had gone to the ends of the earth preaching the unsearchable riches of Christ. He had the marks of that service branded on his body. This word is used once in the Old Testament. "The Lord put a mark on Cain"—the mark of a murderer, the mark of the man who was not his brother's keeper, the mark of the restless wanderer of the wastelands. What a tremendous difference there was between this mark and those which Paul spoke of so proudly! His were the marks of the Savior, the marks of the Man who was his brother's keeper, the marks of the One who promised rest to the weary and salvation to the penitent.

Record of Service

But what of us? Do we dare hope to bear any of the marks of the Lord Jesus Christ? There is great encouragement for me in St. John's vision of the Holy City. You will remember that he sees a great host of God's people and they are in the Holy City to continue their service for him. "His servants shall worship him; they shall see his face, and his name shall be on their foreheads." That means to me that one day we may all be marked for our sacrificial service. Indeed, the record of that service is all that we may take along to the judgment seat. Whatever we have done with our lives to bring purity and decency and healing and faith and hope and love and all the other Godlike, Christlike things that really matter, to play on our world's sin and misery—these will mark us as his own.

But I daresay we would all rather show the marks of Christian service before we gather round the Throne. We would all crave the privilege that was Paul's because he had earned it: "I bear on my body the marks of Jesus." We must think of self as a branded slave. Our Lord will not use compulsion but love. He will not force us to be his. We have a choice. A strange peace settles upon the souls of men who can say quietly with Paul, "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's."

Life's Marks

During this season—then on beyond Easter—how fine it will be if we remember to advertise our Christian allegiance, to carry about with us the very stamp and signature of goodness, to subdue the lusts of the flesh and cultivate the Christian virtues. Life always leaves its mark. We may either have the mark of frivolous self-pleasing on a vacuous countenance or the mark of saintliness on a noble countenance.

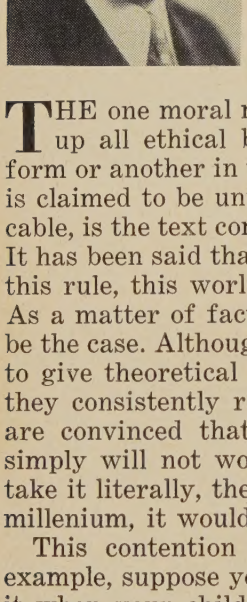
If our discipleship is genuine, then we will remind people of Christ, and they will take knowledge of us that we have been with him. We shall do this far more by what we are than by what we say. Are we tender hearted, self-forgetful, humble, joyous, pure, brave? Those were his marks; they were Paul's and they should be ours. In *Pilgrim's Progress* John Bunyan wrote words about Valiant for Truth that apply equally well to

Paul. Would that they might be said about each of us.

"My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles Who now will be my Rewarder." So he passed over and all the trumpets sounded for him on the other side.

Sometimes I am afraid—yes, afraid—to measure my little life against a service record like St. Paul's. That fear is a good spiritual discipline, for I keep asking, "Shall I ever be able to say with honesty and with complete candor, as St. Paul did, 'I bear on my body the marks of Jesus'?" And then, "I press on!"

If Thou shouldst speak, my Christ,
My Leader and my King,
And bid me lay my wounds in sight,
The scars borne just for Thee in fight,
What deep marks could I bring?



Going Beyond the Golden Rule

The Platinum Principle

By Henry H. Crane

"As you wish that men would do to you, do so to them." Luke 6:31.

THE one moral maxim that is supposed to sum up all ethical behavior, that appears in one form or another in virtually all religions, and that is claimed to be universally and invariably applicable, is the text commonly called the Golden Rule. It has been said that if every man obeyed literally this rule, this world would be like heaven above. As a matter of fact, however, few believe this to be the case. Although virtually all men are willing to give theoretical assent to validity of the rule, they consistently refuse to obey it because they are convinced that it is utterly impractical; it simply will not work. If we were to attempt to take it literally, they say, instead of bringing the millenium, it would wreck us altogether.

This contention is quite obviously true. For example, suppose you were to try literally to obey it when your child comes to you and pleads for money to purchase something he desperately wants but is too young to handle without undue danger. Now before you refuse him, put yourself in the child's place. If you were a little child and you were to ask your father for a gun, a motorcycle, or a truck-load of chewing gum, would you want to be refused? Certainly not. Therefore, give the child what he wants.

Or suppose you were a judge on the bench, and a prisoner should appear before you. Would you, were you in that man's place, want to be sentenced to the penitentiary, or to be hanged? You know perfectly well that that prisoner wants you to tell him to go in peace and sin some more. And if you literally obey the rule you will do just that. But all men of sound sense know that we dare not do to evil men as we know they would be done by.

So we are not surprised to hear a gifted and brilliant public man declare that the Golden Rule in politics is an iridescent dream. In fact, as a rule perhaps most mortals prefer the substitute of David Harum: "Do the other fellow as he would do you, but do him fust."

Bondage of Literalism

What is the trouble with all this? When the astronomer finds that the course of the planet does not follow his mathematical calculations he does not conclude there is something wrong with the planet and the Hand that moves it, but that his calculations contain error. When we discover therefore, that a saying like this, from lips like those which uttered it, seems to be utterly impracticable, we may rest assured that we do not properly understand it.

In the first place, therefore, the trouble is that it is *not* a golden rule *because it is no rule at all*. Jesus never called it a rule. Jesus never gave any rules. A certain man came to him once and said, "Teacher, bid my brother divide the inheritance with me." Jesus replied: "Man, who made me a judge or divider over you?" The woman of Samaria came to him to get a rule for worship. "Master," she said, "our people worship in this mountain; your people, the Jews, worship in Jerusalem. Tell me which is the right place to worship." Notice his answer: "God is spirit, and those who worship him must worship in spirit and truth." Can you get a rule out of that? It is impossible.

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The whole trouble, therefore, with our misapprehension of our text lies in our bondage to literalism. At the door of literalism lie the greatest crimes in the history of religion. By literalism I mean slavish acceptance of the letter and inability to grasp the spirit of a saying. Literalism is not only intellectual paralysis, it is spiritual suicide. It is literalism that causes infidelity. The action of infidelity will be found, in religious history, always equal to the reaction from literalism. Robert G. Ingersol was the natural product of the rickly sentimentalism that pervaded the religious mind of the world just before his time. Voltaire was the natural product of ultramontanism. The Puritans naturally produced a Tom Paine. Whenever a great movement carries the mind of the race too far to a slavish literalism, you may depend upon it there will be, in time, a reaction too far in the other direction toward infidelity, for the human mind is a pendulum.

If this is no golden rule, what is it? It is a *Principle*. What is the difference between a rule and a principle? A rule is a regulation of life; a principle is a fountain of life. One forms the banks which direct the channel of the stream; the other is the spring from which the stream flows. Jesus was never a Regulator of men, and is not today; he is an Inspirer of men.

A Principle—Not a Rule

The tendency of any set of rules is to keep the human soul in perpetual childishness and bondage. The tendency of a principle is to develop the soul in all spiritual fiber and vigor. But constantly we have a list of rules, a book of regulations. Again and again men and women come to me, saying: "Just precisely what shall I do? Tell me what to do. Must I give up this? Is it all right for me to do that?" It is always easier for a man to regulate his life by a list outside of himself than by a principle inside of himself.

Rather than call our text a Golden Rule or even a Golden Principle, I prefer to designate it the *Platinum* Principle—platinum because that metal is more precious than gold. Whatever places the power to guide and control human conduct within the heart and mind and conscience of a man is priceless in comparison with something external. Thus the right Christian man is controlled, not by his church rules, but by his enlightened conscience and tested convictions.

Now apply this Platinum Principle, instead of the Golden Rule, to the cases we mentioned. The judge upon the bench has a prisoner before him; he is a Christian judge who wants to do what Jesus tells him: "As you wish that men would do to you, do so to them." As a priceless principle to guide his actions, this demands that he shall put himself in the prisoner's place, taking into consideration all the circumstances, surroundings and ameliorating conditions. At the same time, he must put himself in the place of those other clients who come before the honest judge—the great mass of honest society which is to be protected—and act with mercy and justice toward all concerned.

Your child comes to you and asks for something he is not able properly to use. To obey the Golden Rule, you must give him what he asks. Following the Platinum Principle, you put yourself in your child's place; enter into sympathy with his point of view; and, instead of saying gruffly, "No, I shall not do it," you kindly and gently try to make him see the folly of his extravagant and unwise request. The Platinum Principle will make you kinder, more thoughtful, more patient, forbearing and resourceful.

Expansive Influences

The Golden Rule would demand that a rich man give away all that he has, because if he puts himself in the place of every man he meets, he will have to give each some money. But the Platinum Principle requires rich men to study society, put themselves in the place of the poor, the wretched, and the outcast, and try to administer their wealth in such wise and fruitful manner as shall help to heal the deep hurt of humanity.

This text is well called a Platinum Principle also because it is expansive in its influence, and we all need expansion. Civilization is nothing but the expansion of individual conscience. Notice the rise and development of conscience. At first it is merely the instinct of preservation, that first law of nature; it has only to do with myself. When a man threatens me with danger, I must defend myself.

Then I enter into relations with other human beings and I have a family about me; now my conscience has enlarged to take in three, four, half a dozen other people. Then, by intermarriage and other relations, I enter into contact with my fellows as a tribe; now my conscience reaches to them; I must defend my tribe, live for them, die for them; take their slogans on my lips and go to fight for them. Self-defense has become tribe defense; self has enlarged to include my clan.

In the process of history the clan gives way to the nation. Now I have a flag. My conscience not only appeals to me as an individual, but as an American. It has grown from one to more than one hundred and sixty million. I have expanded. But to stop there is fatal.

New Insights

The Platinum Principle demands that I go on to recognize that every human being, black and brown and yellow and white, is my brother, the world is my home, all mankind is my kindred. And I get to where I can understand the spirit of the man who died for all mankind because he "so loved the world." Thus, following the Platinum Principle, my own life expands to take in all humanity, and I hear within my soul the call of the poet:

> Build thee more stately mansions, O my soul!
> Leave thy low-vaulted past,
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outworn shell by time's unresting sea.

How Odd of God!

By Charles B. Foelsch

Brethren, my heart's desire and prayer to God for them is that they may be saved. Romans 10:1.

WHITE men have often exploited and degraded the natives in colonial areas. Here is the first letter written in English by a Congo convert, named Ugalla, and addressed to the Archbishop of Canterbury:

Great and good chief of the tribe of Christ, greetings!

The humblest of your servants kisses the hem of your garment and begs you to send to his fellow servants more gospel and less rum. In the bonds of Christ, Ugalla.

The Christian church is heeding that call. There is new enthusiasm for the missionary enterprise. The church knows that neither American dollars, nor striped-trouser diplomacy, nor A- and H-bombs, bring peace to the world, but only the Spirit of Jesus Christ. The call to Christianize Japan and old India and the islands of the Pacific is an urgent one. We are one world and no cry of need from earth's remotest corner dare fall upon deaf ears in the church of our Lord.

At home too, evangelism is a watchword. How indeed could our missionaries to other lands hope for a welcome there, if Christians at home were cold to the need of millions in our own land who are without a Savior?

But with all this deepened missionary enthusiasm, isn't it strange that we seldom seem aware of the soul hunger of one important segment of our population? I mean the Jews!

Missionary Survey

A report in the *Lutheran* tells of two women who were making a house-to-house survey for their missionary society. They met Mrs. Kelly. She said she was a Catholic, but seldom attended mass. The women invited her to their church. Next door lived Mrs. Johnson, "ex-Methodist." Her husband's folks were Lutherans. The Johnsons rarely went to church. They appreciated the invitation to worship at the Lutheran church. At the next house, while waiting for the door to open, the women noted the name on the mail box: Abraham Cohen. They nodded to each other, knowingly. The door was hardly open before they began to apologize. "We are sorry to bother you, Mrs. Cohen. We are making a church survey on this street, and we know you are Jewish, so good day."

"Jewish, so good day!" St. Paul would never have greeted the lady so. Here is how he felt about Jewish people: "I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites." How terribly earnest are Paul's words. It is an awful thing the apostle is saying—"I could wish that I myself were *accursed from Christ.*"

God's Chosen People

Was this mere extravagance of language, just a hyperbole of consecration? Not so. Read the record of Paul's ministry. Not often in the story of mankind did a man take such a beating from life, for the sake of his brethren, as did St. Paul. And mark this: though he was a missionary to the Gentiles, in every city he always first sought out the Jews. He wanted to win them. The early Church was full of Jews who were persuaded that Jesus Christ was their Savior, the fulfillment of their Scripture's messianic prophecies.

We must bring today's Jewish people to their Messiah, too. They, says Paul, are God's chosen, and from them Christ came. Some of their own literary artists have words of warm appreciation for Jesus Christ. Sholem Asch says,

> No one before him and no one after him has bound our world with the fetters of law, of justice, and of love, and brought it to the feet of the one living Almighty God as effectively as did this personage who came to an Israelite house in Nazareth in Galilee—and this he did, not by the might of the sword, of fire and steel, like the lawgivers of other nations, but by the power of his mighty spirit and by his teachings.

Also moving are these words which Florence Kiper Frank puts in the mouth of a Jewish worshiper, who sits in a Christian church and gazes at the altar's crucifix in prayer:

> O man of my own people, I alone
> Among these alien ones can know thy face,
> I who have felt the kinship of our race
> Burn in me as I sit where they intone
> Thy praises . . . .

From the beginning, however, the vital question was the one which our Lord proposed to the people of his day, "What Christ? Whose son is he?" Among Jews, as among Gentiles, the response was

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varied. Some said, with Peter, "You are the Christ, the Son of the living God," and found peace of mind and new zest for living in his faith. Others said, "He is a great teacher, perhaps the best teacher who ever lived, but only that—no Messiah, he!" A few said ugly things, "He's a fraud, a devil, a liar, a blasphemer; out of the way with him!" and went on in their darkness, sullenly.

The Jew in History

As the first century advanced, the line of cleavage between Christian and Jew became sharp. Came that sad day when Rome burned. Nero needed a scape goat, and the Christian Jew was it! The non-Christian Jew also was made to suffer. Hatred of Jew for Christian grew, and of Christian for Jew. Hate's fires flamed fiercely, here and there, again and again, through the centuries. Racial antagonism filled the earth with bitter cries and bloody scenes. There was shame and fault on both sides. Some Jews defrauded and mistreated Christians. Some wicked churchmen counted the Jew the Christ-killer, forgetting that each of us had a bitter share in nailing him to the cross. At last the Jew in his sorrow counted the image of Christ on the cross a caricature of God, a being to be despised and hated, the source of his cosmic woe.

If you say the Jew brought all this upon himself through his unpleasant behavior patterns, let it be noted that these were usually his defense responses to the blows he suffered through the ages. If the Jew elbows and pushes his way through life, it is because he himself has been elbowed and pushed around by his Gentile neighbors. If he goes into banking and merchandising and proves himself adept at making money, it is largely because he needed always to be ready, with his assets liquid and easily transported, to fly for his life the moment a new pogrom heralded an agonizing experience for him.

Those who have no sympathy for the Jew—perhaps because they have his faults in double measure—forget all this, and say with a sneer, "chosen people, indeed!" "How odd of God to choose the Jews!"

Our Debt to the Jew

They are wickedly ignorant people who will not see what a debt Gentile Christians owe to the Jews. General Ludendorff spoke blasphemously, "I reject Christianity because it is Jewish." The wise man says humbly, I am drawn to Jesus Christ, among other things, just because Christianity is Jewish at its roots; from Jewry came Jesus! The Jews were the people of the Promise! Their prophets and their Scriptures—our Old Testament—prepared the way for the Savior. In Israel one finds the very beginnings of the Christian gospel. So the Christian church must always include the Jews in its dreams and programs. The gospel is meant for them as for all the world, and they are not beyond the reach of the good news.

What does all this mean for us Christians, here, today? Something must be done for us and in us before we may hope to touch other lives helpfully. Our pride faces the hard fact reluctantly, but in this situation we need first to repent and be converted from our own wrong way.

For we Christians are here all bound up together in one common fellowship of sin. All of Christendom is co-guilty with the whole miserable company of unchristian anti-Semites who through the ages ignored the Jew, or shunned him, or for a profit pampered or flattered him, or despised him, or hounded and tortured and killed him. If we are personally guiltless, we are of one blood with the people who did those things to the Jew.

Lead me then to my mourner's bench! I must repent, honestly, humbly, of my share in this wickedness. "Create in me a clean heart, O God. . . . Then I will teach transgressors thy ways, and sinners will return to thee."

Forgiven, and at peace with God, I am ready for further action, but still on my knees. I must pray for the Jew. Who knows that my prayer will not set loose new power from God to reach his soul! And surely my praying will move me to evangelical action on his behalf.

Now, up from my knees, to be friendly always to the Jew as to all of God's children, never responding to rudeness with rudeness, never turning to him the cold shoulder when he is unresponsive or even hostile, but always helpful and Christian and kind.

Our Responsibility

One further responsibility is mine. I must encourage my congregation to include the Jew in the normal outreach of the parish. We have sought to do that in this church, and our quiet efforts have not been fruitless. Today we have Jewish people in our congregation, and they are not a few. I can point them out to you, one by one, no more than I am able to name the ex-Roman Catholics in our membership, or the ex-atheists. "There is neither Jew nor Greek . . . for you are all one in Christ Jesus."

If we touch our Jewish neighbors in that spirit, we shall find them more approachable than we dreamed. We shall even discover, to our astonishment, that they are our own kinsfolk! There is in the Talmud an appropriate tale. As the sun was going down one autumn evening, a wayfarer came to a pleasant place and there set up his tent for the night. Of a sudden to his consternation in the distance he saw a tall, fierce-looking creature. It is surely a ravenous monster, he said, and his fear was great. Nevertheless, throttling his fright, he determined to investigate. Making a show of courage, he walked rapidly in the deepening dusk toward the thing, whatever it was. How great was his surprise, how profound his relief, on coming closer to discover that the frightening creature was a man. Now quite reassured, he went closer still, and soon saw, to his wonder and joy, that the man was his own brother!

Only brother now! That must be our happy discovery as in a richly Christlike way we bring our

Messiah and theirs to the estranged children of his chosen people. And if we find them shy or cold or rebuffing our friendliest approach, there is still for us a way to win the Jew, or any man:

He drew a circle, to shut me out
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.*

*From "Outwitted," by Edwin Markham.

EVANSTON STUDY MATERIALS

THE materials listed below are recommended by the World Council of Churches for groups and individuals wishing to study the issues that will be raised at the coming Assembly of the Council to be held at Evanston, Ill., August 15-31, 1954. This should be valuable background reading for all ministers.

GENERAL

†A. Hyslop, Ralph D., *Evanston Issues.* A study booklet prepared for use by ministers and laymen. Deals with the Assembly theme and the six main topics ..... $ .35

*B. *Christ the Hope of Asia.* Report of Ecumenical study conference for East Asia..... .75

*C. Kennedy, James W., *Evanston Notebook.* Popular interpretation of Assembly themes..... .50

*D. Culver, Elsie Thomas, *Evanston and Everywhere.* Contains over 200 questions for discussion on all the themes. Adapted from materials printed in many countries..... .20

*E. *Ecumenical Review.* (Oct. 1953). Contains feature article on main theme and other articles on Evanston issues..... 1.00

ASSEMBLY THEME

CHRIST—THE HOPE OF THE WORLD

*A. *The Third Report of the Advisory Commission*... .25

*B. *Eschatology and Ethics,* compiled by W. Schweitzer..... .20

I. FAITH AND ORDER

OUR ONENESS IN CHRIST AND OUR DISUNITY AS CHURCHES

*A. Introductory Leaflet No. 1, with explanatory preface ..... .05

*B. Stephen Neill, *Towards Church Union*..... 1.25

*C. "More than Doctrine Divides the Churches".... .25

*D. Report of the Lund Conference (paper cover)... .50

*E. Tomkins, Oliver S., *The Church in the Purpose of God*..... .50

*F. Bilheimer, Robert S., *The Quest for Christian Unity* 2.50

*G. Van Dusen, H. P., *World Christianity, Yesterday, Today, and Tomorrow.* Chapters 3 & 8..... 1.00

*H. Newbigin, Lesslie, *The Household of God*..... 2.75

II. EVANGELISM

THE MISSION OF THE CHURCH TO THOSE OUTSIDE HER LIFE

*A. Introductory Leaflet No. 2..... .05

*B. *Evangelism in France*..... .40

*C. *Evangelism in India*..... .40

†D. Northcott, Cecil, *Christian World Mission.* Report on the Willingen Conference..... .35

E. Niles, D. T., *That They May Have Life.* Student Volunteer Movement, 156 Fifth Ave., New York 10, N. Y..... 1.50

III. SOCIAL QUESTIONS

THE RESPONSIBLE SOCIETY IN A WORLD PERSPECTIVE

*A. Introductory Leaflet No. 3..... .05

*B. "Preparatory Commission Memorandum," *Ecumenical Review* (Oct. 1953. Reprints available) ..... .10

*C. *Amsterdam Report,* Section III..... .10

†D. "The National Council Views Its Task in Christian Life and Work"..... .15

†E. "Responsibility of Christians in an Interdependent Economic World." Report on the Detroit Conference ..... .20

F. Bennett, John, *Christian Ethics and Social Policy.* Charles Scribner's Sons, 597 Fifth Ave., New York, N. Y..... 2.00

G. *A Christian Handbook on Communism.* Committee for World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N. Y..... .35

IV. INTERNATIONAL AFFAIRS

CHRISTIANS IN THE STRUGGLE FOR WORLD COMMUNITY

*A. Introductory Leaflet No. 4..... .05

†B. Van Kirk, W. W., *The Churches and the United Nations* ..... .15

†C. *The Christian Faith and International Responsibility.* The message and findings of the Cleveland Study Conference on World Order..... .25

*D. Fagley, Richard M., "Our Ecumenical Heritage in International Affairs." *Ecumenical Review* (Oct. 1953)

V. INTER-GROUP RELATIONS

THE CHURCH AMID RACIAL AND ETHNIC TENSIONS

*A. Introductory Leaflet No. 5..... .05

†B. "The Churches and Segregation." Official statement of the National Council of Churches.... .10

C. Mays, Benjamin, *Seeking To Be Christian in Race Relations.* Friendship Press, 257 Fourth Ave., New York 10, N. Y..... .25

*D. Visser 't Hooft, W. A., *Christianity, Race, and the South African People*..... .25

*E. Visser 't Hooft, W. A., *The Churches and Race.* UNESCO

VI. THE LAITY

THE CHRISTIAN IN HIS VOCATION

*A. Introductory Leaflet No. 6..... .05

†B. Hall, Cameron, *The Christian at His Vocation*.. .35

†C. Report of the Buffalo Conference on "The Christian and His Daily Work"..... .35

*D. Richardson, Alan, *The Biblical Doctrine of Work* .75

*E. Oldham, J. H., *Work in Modern Society*..... 1.00

F. Calhoun, Robert, *God and the Day's Work.* Association Press, 291 Broadway, New York, N. Y. 1.50

G. Miller, Alexander, *Christian Faith and My Job.* Association Press, 291 Broadway, New York, N. Y. 1.00

*Available from World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

†Available from National Council of Churches, Department of Publication and Distribution, 120 East 23rd St., New York 10, N. Y.

The Church Today

By Arthur D. Gray

Colossians 1:13-23.

CENTURIES ago cathedrals offered a unique kind of safety. They were the only places in existence where human life was inviolable. Time and again history records the spectacle of men and women fleeing from death at the hands of their oppressors, flinging themselves across the threshold of a cathedral with the cry of "sanctuary" on their lips. Once across that sacred portal, regardless of guilt or innocence, they could be harmed by no power on earth.

Today, however, the church can no longer offer men and women physical safety. No cry of "sanctuary" will stay the hand of law or outlaw. No cry of "refuge" will provide a place where we can be safe and secure. Whatever the concept of the past may have been, we know that the church is not a sheltered cave wherein men can hide until the winter of stresses and strains has passed. This sterner view of the Christian church in the modern world calls first for an examination and analysis of its current problems.

The Pagan World

From whatever vantage we begin this inquiry, the challenge of secularism, racism and disunity will meet us head on. In John Bunyan's immortal *Pilgrim's Progress* is a passage of unusual depth and power. It is the kind of passage that goes straight to the heart of contemporary church life. You will remember the scene in the Valley of Humiliation as the foul fiend Apollyon straddles the breadth of the wave and says to Christian, "Prepare thyself to die: for I swear by my infernal den that thou shalt go no further; here will I still thy soul." Christians today also face Apollyon in our Valley of Humiliation. As we seek to find our way out of this bewildering Valley of Confusion, the exit is blocked by a modern three-headed Apollyon in the form of secularism, racism and disunity. To the Christian church bent on high errands in the name and spirit of Christ, it says in no uncertain terms, "Thus far and no farther shall you go, for I swear by my demoniac powers that here will I still your soul." And that is precisely what is happening to the Christian church in the modern world.

Scholars tell us that many of the great festivals of the church, including Christmas and Easter, were borrowed from the pagan world of long ago. However that may be, of one thing we can be certain—the church today is still paying interest on the loan. The commercialization of these great and holy days is one of the most effective of the beach heads established by the forces of secularism in the conflict for the soul of man. These two events which mark God's supreme revelation in history have been systematically abused and prostituted in the service of materialism. Some years ago, Milton Mayer wrote in the *Saturday Evening Post*: "The civilization which stemmed in Greek philosophy, and towered high in medieval cathedrals, has flowered in department stores. The end of life has become the goods of the body. Existence has been turned into a continuous bank run, and the bank is now closing."

The spirit of secularism which dominates our present age had its case stated, perhaps unwittingly, but accurately nevertheless, in the title of one of our war songs, "Praise the Lord and Pass the Ammunition." Thus a two-ocean Navy and the atomic bomb become our strong power of refuge. Unmistakable are the signs that fear has supplanted faith as the dominant guide of life; and when men live by fear, they are compelled to fight. In other words, we cannot praise the Lord and pass the ammunition at the same time. This, it seems to me, is the dilemma of the Christian church in the modern world. How then, and with what, shall the church meet this challenge?

A New Leaf

In the language of football, the kick off of such a contest is regeneration and repentance; for secularism, racism and disunity have their stronghold in unregenerate human nature. To be sure, we are accustomed to turning over a new leaf periodically. But that is not enough.

At a junior high school commencement exercise, two young girls appeared upon the platform carrying a banner suspended on a pole. Immediately the audience began to laugh. Puzzled, the girls sought to discover the cause of the laughter. Greatly embarrassed to find that the banner faced

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the audience wrong side out, each girl caught hold of an end of the banner and turned it over the pole. Once again the audience roared with laughter, for the banner still was wrong side out. Finally the girls realized what the trouble was. This time, instead of turning the banner over the pole, they turned themselves around clockwise, and the banner came forth right side out. This incident holds for us the lesson that there is not much sense in turning over a new leaf if the book of life is upside down.

The church today, as it rediscovers theology, must know also that wholeness does not precede regeneration, but follows upon it. It is therefore the divine commission of the church to call not only individuals but society to repentance. In God's name we must confront a pagan world and say: "You ail here, and here."

The Will of God

In the next place, a truer knowledge of the nature and will of God is an indispensable aid to high religion in its struggle against its foes. What men conceive God to be makes a difference. In fact, it makes all the difference in our practice of religion. "Today," wrote the late Ernest Fremont Tittle, "there is a desperate need that the true nature of God shall be apprehended and revered. 'Where there is no vision, the people cast off restraint.' They do, indeed, where there is no vision of the true nature of God. They commit all manner of follies. They do things that lead to senseless destruction and inhuman slaughter. They are unable to say, much less do, 'the things which belong to peace.' The world at this moment is suffering terribly in consequence of its failure to recognize the truth about the ultimate reality and power of the world."

In the book of Isaiah we read of the man who cuts down a tree. "He takes part of it and warms himself, he kindles a fire and bakes bread; also he makes a god." Men today are quick to call that idolatry; yet in many ways we are not far removed from that naive concept of God and religion. We may not bow down before the golden calves of yesterday, but our worship of class and caste is much worse.

An Isolated Church

We are reminded of a conversation between a modern philosopher and an Indian sage. When the philosopher had finished speaking of the technical marvels of our generation, the Indian replied: "Yes, you can fly through the air like birds and swim in the sea like fishes, but how to walk upon the earth you do not yet know."

Once we come to realize fully that the forces of evil which dominate our modern world are not more powerful than God and not more significant than Christ, the strategy of the church for cooperating with God in the task of redeeming mankind becomes paramount. Basically, it is the strategy of throwing bridges of reconciliation across the class, race, economic, religious and political barriers which divide us.

The church has not come to grips with our economic order. Some years ago, in an address to the General Council, Douglas Horton made this revealing comment:

> That the church has largely failed to reach all groups is made especially evident in its relation to labor. I have never been more conscious of this than on a national preaching mission a few years ago. As we wanted to address not only mass meetings but small groups of leaders, the *Avant-Courier* asked the local ministers first if the executives of the city could be assembled. "Why, certainly," was the invariable answer, and all was arranged in a trice, for some minister called up a leading layman, who in turn called the secretary of the Rotary or some other club, who called the secretaries of the others, and a joint meeting was arranged on the spot. When, however, it was suggested that the speakers would like to meet with leaders of labor, organized or unorganized, the secretary of the mission was usually met with blank bewilderment. Neither the minister nor the leading laymen knew how to get hold of labor groups and bring them together.

In addition to its usual departmental interest and activities, the church must create new techniques bridging the gap now existing between itself and labor.

In the area of race relations, a paper-thin line divides those who look upon the church as the hope of the world from those who view it as an enemy of their aspirations for first-class citizenship. In America, thousands of young Negroes no longer consider the church an ally, but have turned to the CIO and the NAACP for moral leadership. In view of the uncertain stand of the church in this area, it is not without reason that this trend remains unchecked. What can the church do to re-win this lost ground?

Opponents and Allies

The current world demands a church freed from racialism, sectionalism and other appendages of paganism. The modest beginnings of some of our denominations in three vital areas—social action, race relations and church union—must be strengthened and extended, for it is the divine mission of the church to be in the vanguard of life. Too long have we kept it chained to the status quo. As we look out upon the world stage today, we are grieved and disappointed to see labor unions, cooperatives and pressure groups the chief actors in the role of human justice and progress. If the whole church cannot move with sufficient promptness into these critical areas of life, then we must prepare, commission and support spiritual frontiersmen to witness in these unoccupied areas.

Our denominations must no longer shy away from the inclusive church. This particular aspect of our Christian witness desperately needs intelligent consideration. Here is an area into which church extension can sink its teeth. Our churches must stop running away from population shifts and dig in for a united stand. The inclusive church offers the ground upon which to make that stand. Here indeed is a bridge the Christian church can build across the chasm of segregation and disunity with great benefit to all.

In the area of unity, it is mandatory that the

church act with faith and courage. We must recognize first that Christianity is a historic religion. It is not the result of an idea or a philosophy. No man brought it into existence by lofty and noble thinking—not even by thinking God's thoughts after him. Instead, Christianity is an act of God in human history. It is the result of something which God did; namely, his revelation of himself in Jesus Christ.

Thus the Christian church is not a man-made institution. Not even did the apostles create it. In simplest possible terms, the Christian church is the body of Christ, created by him and having him alone as Lord and Master. Therefore the fragmentation of the church is the scandal of Christianity. The Christian faith and church are man's heritage, gifts to us from God. Our primary duty as Christians is the fulfilment of our heritage—the unity of the body of Christ.

Christian Influence

So we confront the Christian church in the modern world, with secularism, racism and disunity as its chief opponents. But thanks be to God, this is not the whole story. There are also strong allies—a redemptive faith, a new sense of community and the ecumenical awakening.

Here are the bedrock foundations upon which an enduring church can be built. Let us build upon them, then, for they are the heralds of God's sustaining grace and redeeming love, enabling us to affirm with confidence that God "has delivered us from the dominion of darkness and transferred us to the realm of his beloved Son. . . . He is the head of the body, the church. . . . For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things. . . . But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us."

A Pastoral Prayer

By Warren Arthur Nyberg

Methodist, Santa Barbara, Calif.

ALMIGHTY God, unto whom all hearts are open, thou knowest us better than we know ourselves. In this knowledge we come to thee, seeking to align our wills with thine and knowing that in thee is ultimate wisdom. Thou hast made us for thyself, and our hearts are restless until they rest in thee.

Forgive us our sins, O God. We have done those things we ought not to have done and have left undone those things we ought to have done. In thy great mercy heal us, we pray. Save us from every tendency to selfishness and pride and bring us into newness of life.

Let thy upholding hand be under each member of this congregation who struggles with some special problem, some battle with temptation, frustration, anxiety or loss of faith. Give to each the light and guidance necessary for spiritual health. Above all give to us a sense of thy abiding love which does not leave us desolate, but which comes with strengthening power in the lives of those who are open to thee.

We thank thee for our homes and churches, through which we have known something of thy mercy and truth. Most of all we thank thee for Jesus Christ, our Lord, who for us mortal men came down to earth for our salvation. Amen.

Living Waters

THE Dead Sea which lies
In the earth's deepest cleft
Receives the fresh waters
Of the Jordan River.
It has no outlet;
No life exists in its salty waters,
And those who dare approach the banks
Encounter foul odors.

The Sea of Galilee is fed
By many warm and salty springs,
Yet the water is cool.
Life abounds beneath the sparkling surface.
The waters flurry
Into the rapids of the Jordan.

Some lives are like the Dead Sea,
Languid and moldering.
Though they accept the blessings
Flowing all about them,
They do not send forth crystal offerings.

Yet, there are great spirits
Who, like the Sea of Galilee,
Receive the adverse currents of life,
But, through the refining touch of sacrifice,
Abound in love,
Keeping sweet,
While enriching the lives of others.

EDNA JACKSON BURROWS.

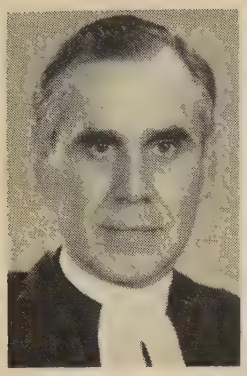
TITLES AND TEXTS

What Pulpit Readers are Preaching About

GRAHAM R. HODGES, First Congregational, Ticonderoga, N. Y. "The Pertinency of the Impertinent." I Sam. 17:29 (Moffatt)—*"What have I done now?" asked David; "I merely asked a question."*

E. CARROLL CONDICT, Burma Baptist Mission, Thayetymo, Burma. "Everybody's Different." I Cor. 15:41—*Stars differ from star in glory.*

ANDREW PERRIN BURTON, First Baptist, Rensselaer, N. Y. "On Being Up a Tree." Luke 19:2,4—*And, behold, there was a man named Zaccheus . . . and he climbed up into a sycamore tree.*



Climbing Spiritual Mountains

By Ralph Conover Lankler

Matthew 17:1-20.

THE mountains with their lofty peaks were a form of religious symbolism to the people of ancient times. God was associated with the hills that rose above the plains and seemed to cause the thoughts and aspirations of people to rise upward. The Psalmist must have felt this when he wrote:

> I lift up my eyes to the hills.
> From whence does my help come?
> My help comes from the Lord,
> who made heaven and earth.

The writers of the Old Testament were inclined to speak of holy places as high places, and the Prophet Isaiah, in his dream of the time when all people would live in peace and worship the Lord, wrote:

> It shall come to pass in the latter days
> that the mountain of the house of the Lord
> shall be established as the highest of the mountains,
> and shall be raised above the hills;
> and all the nations shall flow to it.

Several mountains of the Old Testament had religious significance because of the incidents that were associated with them. There was Mt. Ararat where Noah's Ark rested for forty days and forty nights; Mt. Carmel, the scene of Elijah's contests with the priests of Baal; Mt. Gilead with its fertile plateau that was the scene of many battles; Mt. Pisgah, also known as Nebo, where Balaam built seven altars and where Moses went for his view of the Promised Land before his death.

Biblical Mountains

The best known mountain in the Old Testament and the one with the highest and holiest religious association is Mt. Sinai, also known as Horeb. It was at the base of this mountain that Moses experienced God speaking to him in the burning bush, and it was this mountain that he climbed to receive the ten commandments of God.

A mountain in the New Testament that has a religious significance similar to Mt. Sinai in the Old Testament is Mt. Hermon which is referred to as the Mount of Transfiguration. Jesus took the three disciples, Peter, James and John, and went to the top of that mountain to pray. The account relates how the physical being of Jesus was transfigured so that his face shone as the sun, and his garments were glistening white. However, the disciples were inspired and astounded not so much by what they saw as by what they heard. It is recorded that they heard Jesus talking with Moses and Elijah, and a voice attributed to God said: "This is my beloved Son, with whom I am well pleased; listen to him."

Assurance of Resurrection

It is believed that this sensory experience of the supernatural was granted to these chosen disciples so that they might be assured of the possibility of the physical resurrection of the Christ. For they were instructed not to tell any man what they had seen and heard until Jesus had risen from the dead. Secondly, they were given the certainty of the authority of Jesus to speak for God, even as Moses had spoken through the authority of the ten commandments. Evidence of this may be found in the second book of Peter where authority for the teaching of the apostles is claimed in these words:

> For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when we received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we heard this voice borne from heaven, for we were with him on the holy mountain.

Within the past year the minds and the imaginations of the whole world were stirred by a feat of mountain climbing. We may wonder why anyone would want to engage in such a hazardous expedition of heroism. The conquest of Everest was more than a sport, an adventure or an exploration. It is a symbol of the perpetual struggle that goes on within the soul of man to rise above the world, to show that his spirit is master over physical nature, that all things are possible if we will have faith, courage and persistence. Each of us should have within us this desire to climb the unconquered peaks of life—not physical mountains such as Everest but spiritual mountains of

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RALPH CONOVER LANKLER, whose sermons for children have appeared frequently in The Pulpit, has been pastor of First Presbyterian Church, Cortland, N. Y., since 1943. A graduate of Union Theological Seminary, New York, he has served two previous pastorates and has for the past twenty summers ministered to the interdenominational Christ Church on Quaker Hill at Pawling, N. Y. He is the author of Stories to Tell Children, *published by Revell in 1946.*

eligious experience and accomplishment. We can-ot know the exaltation of the first two men in uman history to stand on top of Everest. We ay not travel to and climb Mt. Sinai or Mt. Her-on and place our feet on the summits where loses and Christ stood. But all of us, no matter here we are, may climb spiritual mountains of eligious experience and in so doing may help to onquer some of the mountainous problems that erplex us.

Mountain-Climbing Equipment

In climbing our spiritual mountains, we will eed three things that the conquerors of Everest ad. The first is *faith*. We will have to believe that here is no mountain on the face of the earth that annot be put under the foot of man.

The second asset that the conquerors of Everest ad was *knowledge*, the benefit of the experience f those who had gone before them. The 34-year-ld New Zealand beekeeper, Edmund Hillery, and he 39-year-old Nepalese mountaineer guide, Ten-ing Bhutia, reached the peak, planted their flags nd took pictures; but they did not do it alone. They had the benefit of the experience of those who had gone before them. Every expedition that ad failed contributed something to their success. Since 1921, thirteen expeditions had set out to onquer Everest, and many lives have been lost. Some think that the summit was reached in 1924 y Mallory and Irvine, although they did not re-urn to tell the tale. The account of these two nen disappearing into the clouds of their highest opes as they were last seen by their geologist ompanion, Dr. O'Dell, is recorded in Sir Francis Younghusband's book *The Epic of Everest* in this nanner:

> The clouds parted, the whole summit ridge and final yramid was unveiled. . . . And far away in a snow slope, tiny object moved. A second object followed, and then the irst climbed to the rock step. Watching this dramatic ap-earance, the scene became enveloped in a cloud once more. . . This was the last that was seen of Mallory and Irvine. Where and when they died we do not know, but there in he arms of Everest they lie forever. . . . Everest indeed onquered their bodies, but their spirits are undying.

In the long march of history toward human etterment, we know that we following those who ave lived and died before us, always struggling o reach the highest peaks of spiritual living, lways trying to overcome the mountainous prob-ems that confronted them. Our spiritual forbears ave blazed trails for us, have reached the sum-nits of personal character and accomplishments. Although gone from our sight into the mists of lory, they seem to say, "Come, follow us; we eached the summit, and so may you."

Experience of Others

The conquerors of Everest had faith and cour-ge, they profited by the knowledge of the expe-ience of others, and they made careful *prepara-ion*. They had trained and disciplined themselves or this great feat; they knew the dangers to guard against, such as treacherous glaciers, ice falls and freezing wind blasts that would hurl rocks at them. They had the help of 260 porters, 20 guides, oxygen tanks, radio equipment, small mortar to blast rock and ice.

In writing of this event one man said: "The mountain remained stationary in its capacity for defense while man grew stronger in his strength to conquer it." This is true of physical mountains, but is it true of spiritual mountains? We have climbed highest physical mountains, built roads around them, tunneled through them, flown over them. But it seems that man's capacity to conquer physical mountains has increased more than has his ability to ascend spiritual mountains. He manifests more faith and courage, depends more on knowledge and experience, practices more discipline, and makes more careful preparation.

Peter, James and John reached the summit with Jesus Christ, and with his help we may climb our spiritual peaks. Do we really believe that we can reach spiritual heights, that we can overcome the mountainous difficulties of war and social injustice, of hatred and selfishness in the human heart? Do the words of Jesus have reality for us? Remember, he said: "If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you."

Spiritual Peaks

We climb our spiritual mountains of religious experience, not that we may remain upon them, but in order that we may receive strength to overcome the mountainous difficulties and problems that perplex us. Peter, James and John suggested that they should remain on the top of the Mount of Transfiguration, to build tabernacles to worship Moses, Elijah and Christ. This desire was not encouraged by our Lord because he knew that at the foot of the mountain was a sick and sinful world. A sick child in the valley became the symbol of those who need our help.

We climb our spiritual mountains through prayer, study, discipline and worship, not to remain there in mystical contemplation, but in order to receive strength to return to the valley where people are walking in the shadow of spiritual death. We need to help them climb their spiritual mountains.

God and Our Confessions

The God who speaks to us in the Scriptures does not permit himself to be managed by men, not by presbyters nor by priests nor by bishops. We cannot catch him in our little nets of words, in our creeds or confessions, however precious they may be. And I am one who holds them very precious. It is in *him* that we are called to put our trust. Our creeds and confessions only serve well when they point men beyond our new insufficient human words and deeds to him.—*Angus Dunn, Bishop of Washington, D. C., Protestant Episcopal Church, in an address before the Chicago Sunday Evening Club.*

TEN COMMANDMENTS

Compiled at Pittsburgh's Sixth United Presbyterian Manse

For the Minister

By Ansley Cunningham Moore

I. Thou shalt have no other gods before the Lord.

II. Thou shalt not make of thyself a god, or any likeness of anything in a church which is larger than thine, or in a church wealthier than thine, or that is in the society outside the church; thou shalt not bow down before thy ego and become intoxicated with thine own importance, for the Lord thy God is a jealous God visiting the iniquity of clergymen to the third and fourth generation of those who cannot remember that they are not the Father but the son, not the Master but the servant.

III. Thou shalt not in thy preaching merely relate the facts of the life of Christ, but shalt go on to allow the risen Christ to possess thine own soul. In so doing, thy preaching shalt center not on past events but on present realities.

IV. Thou shalt not take the name of the Lord thy God in vain by praying long and repetitious prayers in public, for the Lord will not hold him guiltless who prays without regard to time or sincerity or order.

V. Honor the sincere criticisms of thy wife, thy children, thy church officers and of others, for thy days may be long in a pulpit where the preacher can learn from the pew.

VI. Thou shalt not "kill" another minister with criticism, thus committing character assassination, for this is an abomination in the sight of the Lord.

VII. Thou shalt not fill up thy days with committee meetings, no matter how worthy the causes represented may be. In the Judgment, the Lord thy God will require of thee a good account of thy stewardship in studying, preaching, visiting, praying and witnessing.

VIII. Thou shalt not "steal" sermons, but shalt read, think and pray, and then preach out of the fulness of thine experience with Christ.

IX. Thou shalt not bear false witness against thy Master by identifying him with hate campaigns that are directed against others. Thou shalt not prostitute religion by fostering theological fads, or by strengthening splinter groups that are self-appointed judges of orthodoxy.

X. Thou shalt not covet thy ministerial neighbor's church, parsonage, car, voice, diction, brain, physique, recognition, salary, Sunday evening attendance or *anything* that is thy neighbor's.

For the Minister's Wife

By Mrs. Ansley Cunningham Moore

I. Thou shalt not tear down thy husband in public, remembering that one of the cardinal principles of a successful marriage is respect for thy mate's ego.

II. Thou shalt not look disinterested during a service of worship, even though thou hast heard this powerful sermon of thy husband's for the nth time.

III. Thou shalt not accept the presidency of the missionary society, for she who invests herself with office openeth the door to much criticism and robs others of leadership opportunities.

IV. Thou shalt not sing in the choir, even if thy voice is of operatic quality, unless thou hast the hearty consent of the choir director, the church officers, the staff, thy husband and the sexton.

V. Thou shalt not extol thy husband's virtues in public, for his deeds are his best press agent, besides, thou wilt offend other women who also have perfect husbands.

VI. Thou shalt not take unto thyself a confidante, because today's confidante may be tomorrow's adversary. Moreover, confidantes always have good memories.

VII. Thou shalt not entertain lavishly, dress conspicuously, talk boisterously or lead aggressively—two leaders in a minister's household often wreck the family and disturb an otherwise peaceful flock.

VIII. Thou shalt not show impatience when the former lady of the manse is extolled, and thy talents seem small by comparison.

IX. Let thy children be restrained by the ideal of being good for goodness' sake and not because of public opinion. "They are just p.ks (preacher's kids)" can be a compliment rather than a gibe.

X. Thou shalt not fail to pray and to fill thy days with good works, for the quiet demonstration of God's presence and power in thy daily life may turn more to righteousness than the mighty preaching of thy honored husband. (Above all, let not thy spouse suspect this.)

MARGARET HAYNIE MOORE and Ansley Cunningham Moore were married in June 1929. Since then they have shared the guidance of two daughters as well as many of the responsibilities of his pastorates.

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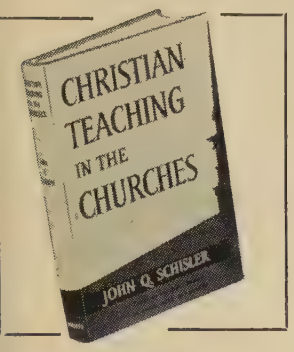

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Pulpit Patter

By Morton S. Enslin

'It Is Not Seemly So to Do'

"HOW cheap must we get?" This was the disgusted interjection of a brother minister at a recent meeting where during the luncheon a group of us were discussing a problem of common concern: keeping up membership in a downtown city church. My friend's comment may have evidenced what one of my Greek students recently styled "easy syntax," but no one smiled. We all agreed that he was right.

One of the others had just reported his experience of a few Sundays before in a church in a near-by state. At the moment dedicated to pulpit announcements and a plea for a large offering —here is but one more bit of ammunition in my drive against Sunday morning announcements — the minister, after expressing his joy at the goodly number of visiting brothers and sisters who were gathered with them that morning, held up his (slightly dirty) bandaged right hand, commented upon its sorry state, and then expressed his deep sorrow that he could not shake hands as usual at the door of the sanctuary. God in his inscrutable wisdom had momentarily deprived him of that coveted joy, but he wished to assure all the young ladies of the congregation, more especially the visitors from afar, that there was absolutely nothing wrong with his "kisser" and that he would be happy to demonstrate that fact at the close of the service.

That *must* be an extreme case, but knowing my friend's integrity I am sure it *was* a case. No further comment is necessary save that, while probably few resort to so disgusting an exhibit, the attempts to make visitors welcome and to assure them that "this is a church where no one is ever a stranger" not infrequently come perilously near to being cheap.

Only the week before I had received a letter from a friend who enclosed a calendar which he had picked up the Sunday before in a church he had visited. Under the caption "VISITORS," it carried the following note: "Church visitors will be presented with a red bow of ribbon attached to a visitor's card and are requested to pin it on their lapel. We encourage all our members to speak to anyone you see wearing a ribbon. Make our visitors welcome." My correspondent, himself a minister, wrote: "In anticipation of those who might be wearing these garish red ribbons, the minister entered the pulpit wearing a huge red rose in his lapel. I tell you that it was difficult on that morning to enter into one's closet in order to pray privately."

These two reported experiences reminded me of one I myself had had some years before. At the conclusion of the sermon, the preacher made his final pitch: "Let all the saved of the Lord arise, turn to his neighbor, take his (or her) right hand in his, look him (or her) in the eye, and say, 'I love you.'" A nervous and embarrassed titter ran around the congregation. The choir, conspicuous in their roof garden above the pulpit, had a field day as they obeyed to the letter the clerical mandate, while a good many of us felt a distinct and unpleasant surge of nausea.

There may be people who are attracted by antics of that sort; there are many others who are repelled and disgusted. In terms of sheer practicality, quite aside from other and to me far more weighty considerations, such tactics are simply not good sense. There are many people—estimable people who should be in our pews—who find being made conspicuous very unpleasant. Unlike others who are never so happy as when greeted by the ushers and a twenty-one gun salute on the slightest or no occasion at all, they wish to come quietly and inconspicuously for an hour of worship.

I think that without arrogance I can claim some little firsthand knowledge here, since for many years twice every Sunday, save the comparatively few times I am away, I am what the Psalmist styled a "doorkeeper in the house of my God." To more than a few, a quiet "Good morning; it's good to see you," and a calendar, is quite as much as is wanted. Later, if these people continue to come, frequently it is possible to gain a bit closer contact and even an occasional expression of desire to enter into membership with a church which has proved congenial. High-pressure salesmanship in those cases would simply have been fatal.

Yes, Koheleth was right: There is a time to speak; there is also a time to refrain from speaking. But in all circumstances it should be done with good taste and decency. Even in religion these traits are not expendable.

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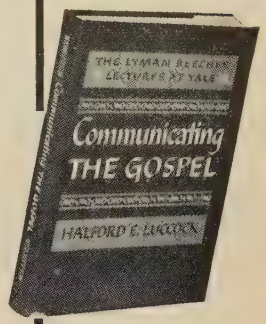

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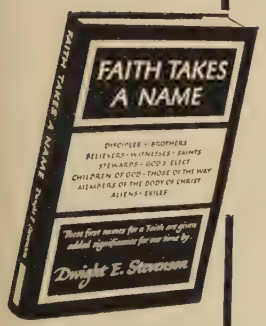

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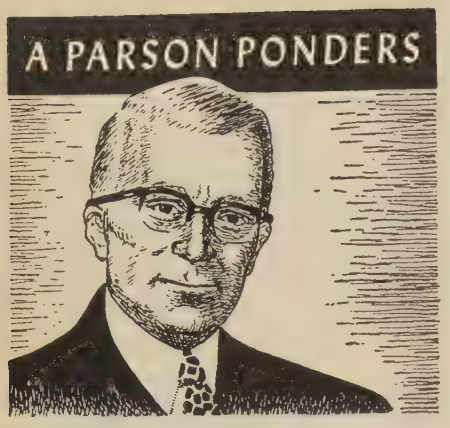

Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on this premise fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal common sense.

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Sermon Summaries

The Power of Faith

By Joseph S. Ploughe

District Superintendent (Methodist), Hutchinson, Kan.

John 1:5; 8:12.

DURING the Constitutional Convention in the summer of 1787, Benjamin Franklin sat immediately behind George Washington, on the back of whose chair was carved an ornate half-sun. Toward the end of the summer, Franklin said, "There were times when I wondered whether the chair was rising or setting. But now I know that it is rising."

There are those today who say that this is the end. Some scientists are predicting that civilization and perhaps the human race is about to commit suicide. Some religious leaders are saying that God is about to destroy the world. I do not believe that this is the end of the day: rather it is the darkness of a gathering storm. When the storm is over the sun will shine again and the rainbow of promise will reassure us that God is still in control of his universe. In this darkening hour, let us never forget that "the light shines in the darkness, and the darkness has not overcome it."

Light of Faith

The light of that faith will help us to understand many things. When Jesus wanted to think things through, he went up to a mountain top to pray. From that spiritual elevation of faith, he got above what Halford Luccock calls "street level thinking." We are always under pressure to do this kind of thinking unless we can, through faith, rise above the "lowest common denominator" of human understanding.

But we have something better than understanding. We have One who stands by our side in every experience of life. We may not always be able to understand, but it is amazing what we can go through when we know that someone cares. Our faith assures us that God's love is unfailing, abundant, and so marvellous that it passes understanding. From this divine companionship Paul learned to say, "I can do all things in him who strengthens me."

Victory Within

By the light of this faith we can learn how to turn defeat into victory. It is not always necessary to win the game. The victory worth winning is within. Arnold Toynbee has pointed out that with individuals and civilizations the challenge of difficult situations often produces the greatest achievements. The decisive quality is always the reaction of the individual when the ordeal comes. The art of turning defeat into victory is one that is learned in the light of our faith in God.

Finally, the light of that Faith lights up the valley of the shadow of death. In our darkening world death may come suddenly, violently and in large numbers. Whether it comes soon or late, at home or in Korea, from old age or disease, death is a universal experience of man. The final test of our faith is what it can do for us then. Our faith gives us a divine Savior who has abolished death and brought life and immortality to light through the gospel.

Take Faith as Your Shield

By J. Francis F. Peak

First Baptist, Wildwood, N. J.

Ephesians 6:16.

TAKE faith as your shield," said Paul in his familiar description of the Christian's armor. He was confident that in faith we have a means of protection against all the hostile elements in human experience.

Someone, however, asks, "How could Paul be so sure about the shielding power of faith when so many hardships came his way?" Read II Cor. 11:24-29 and see! The answer must be that Paul had learned to distinguish between what happened to him outwardly and what he experienced inwardly. When he recommends faith as a shield he is thinking not of something that magically preserved his outer life from harm, but of something that protected his inmost self, his soul, from spiritual injury.

Interior Reinforcement

This distinction is one we will find helpful if God does not seem to answer us when we seek some special benefit. Many times, of course, our requests are met, so that we have no difficulty in thinking of faith as a shield. But occasions do come when the outward protection we seek is not forthcoming. Then we will be wise to remember that something else is always available—interior reinforcement, power to endure. "My grace is sufficient for you," was God's word to Paul.

"Take faith as your shield" then, not because it guarantees freedom from all pain and loss, but because it affords protection against the bitterness that is often born of trouble. You have been disappointed? Then think of Jesus, the understanding Friend. Things can work together for good to those who love God. Trust his providential guidance. Give him time to work out his gracious purpose for you, and be ready to take advantage of new opportunities.

Companionship with Christ

"Take faith as your shield," for while it will not deliver you from the burdensome tasks and responsibilities of your daily occupation, it will enable you to keep inwardly calm and strong.

Harold R. Medina, the judge who presided so capably over the prolonged trial of eleven Communists in New York, found in his faith a shield to protect him from the efforts to wear him down. "I sought strength from the one Source that never fails," he said of a time when the burden was very heavy.

"Take faith as your shield," not because it will eliminate the handicap you find such a hindrance, but because it will enable you to accomplish something worth while with what is left to you. Robert Christenberry, after he became president of Hotel Astor in New York, told of his despondency on his way home from France after World War I. How could he live a full life with his right arm gone? The answer came out of his grandfather's Bible: "If God is for us, who is against us?"

To have faith as a shield you must enter into companionship with Christ. Think of what he said and did; let his promises stir your soul; take his will as your will.

Bulletin Board Sentences

Contributed by John C. Middlekauff
Stone Church of the Brethren,
Huntingdon, Pa.

IF ABSENCE MAKES THE HEART GROW FONDER, THIS CHURCH MUST HAVE MANY FRIENDS.

THE BEST WAY TO BREAK A HABIT IS TO DROP IT.

A DRUNKARD IS JUST SOMEONE WHO TRIED TOO HARD TO BE A "MAN OF DISTINCTION."

OF TWO EVILS, CHOOSE NEITHER.

THE LAST WAR LEFT DISPLACED PERSONS; THE NEXT WILL LEAVE DISPERSONED PLACES.

COME TO CHURCH; EVERY LIFE NEEDS AN ALTER AND A FAITH FOR TESTING TIMES.

Miserable Offenders

By James C. Trimble

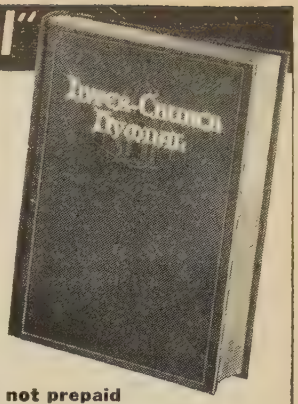
Congregational, Malta, Mont.
I John 1:5-10.

"ELIZA," said one of the Boston Eliots to a cousin around the year 1800, "do you kneel down in church and call yourself a miserable sinner? Neither I nor any of my family will ever do that" (Bowen, *Yankee from Olympus*).

Many of us rebel when a minister's prayer includes "miserable offenders" or "miserable sinners." Thus we deny ourselves the benefits of confessing our sins. Many of us lazily consent to having the minister label us as "miserable offenders." Reciting "Humpty Dumpty" would avail as much. The man who seldom attends church cannot understand his church-going neighbor—the most decent fellow in the neighborhood—who acknowledges

(Continued on page 27)

"Never a More Usable Hymnal"



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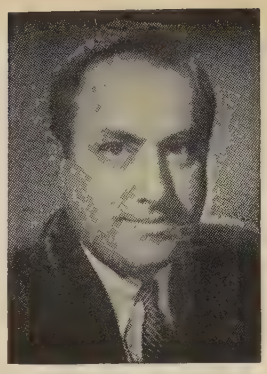

Ministry of Music

By Ernest K. Emurian

Church Music And Organs

THE list below is offered in response to frequent requests from music directors for names and addresses of publishers and distributors of church music. An inquiry to any of them will bring sample copies of music and information on new releases and developments. Names of organ manufacturers also are given further on.

Associated Music Publishers, Inc., 25 W. 45th St., New York 36, N. Y.
Augsburg Publishing House, 425 S. 4th St., Minneapolis 15, Minn.
Baltimore Music Co., 325 N. Charles St., Baltimore 1, Md.
Broadcast Music, Inc., 580 Fifth Ave., New York 19, N. Y.
Boosey-Hawkes-Belwin, Inc., 43 W. 23rd St., New York 10, N. Y.
C. C. Birchard & Co., 285 Columbus Ave., Boston 16, Mass.
Canyon Press, 132 Beekman St., New York, N. Y.
Concordia Publishing Co., 3558 S. Jefferson Ave., St. Louis 18, Mo.
Chappell & Co., RKO Bldg., New York 20, N. Y.
Carl Fisher, Inc., 56 Cooper Sq., New York 3, N. Y.
J. Fischer & Brother, 119 W. 40th St., New York 18, N. Y.
Harold Flammer, Inc., 251 W. 19th St., New York 11, N. Y.
Galaxy Music Corp., 17 W. 46th St., New York, N. Y.
Gamble Hinged Music Co., 228 S. Wabash Ave., Chicago 4, Ill.
H. W. Gray Co., 159 E. 48th St., New York 17, N. Y.
Hall and McCreary Co., 434 S. Wabash Ave., Chicago 5, Ill.
Raymond A. Hoffmann Co., 118 W. Ohio St., Chicago, Ill.
Charles H. Hansen Music Co., 1674 Broadway, New York 19, N. Y.
Neil A. Kjos Music Co., 223 W. Lake St., Chicago 6, Ill.
The Kama Company of California, Box 1929, Chicago, Ill.
Lorenz Publishing Co., 501 E. Third St., Dayton 1, Ohio.
Mercury Music Corp., 47 W. 63rd St., New York 23, N. Y.
Midwest Music Publishers, 1402 Garland Ave., Wichita, Kan.
Pro Art Publications, 143 W. Broadway, New York 13, N. Y.
Theodore Presser Co. (Oliver Ditson Co. distributors), Bryn Mawr, Pa.
Shawnee Press (Fred Waring; Richard Maxwell, Sacred Music Editor), Delaware Water Gap, Pa.
E. C. Schirmer Music Co., 221 Columbus Ave., Boston 16, Mass.
G. Schirmer, Inc., 3 E. 43rd St., New York, N. Y.
Clayton F. Summy Co., 121 S. Wabash Ave., Chicago 4, Ill.
Arthur P. Schmidt Co., Inc., 120 Boylston St., Boston, Mass.
M. Whitmark & Sons, 1659 Broadway, New York, N. Y.

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Casavant Brothers, St. Hyacinthe, P.Q., Quebec, Canada.
Connsonata, C. G. Conn, Ltd., Elkhart, Ind.
Estey Organ Corp., 46 Birge St., Brattleboro, Vt.
Holtkamp Organs, Cleveland, Ohio.
Hammond Instrument Co., 4200 W. Diversey Ave., Chicago 39, Ill.
Hillgren, Lane & Co., Box 87, Alliance 3, Ohio.
Holmberg Organ Co., P.O. Box 146, Rockford, Ill.
Kilgen Organ Co., 4632 W. Florissant Ave., St. Louis 15, Mo.
Michigan Organ Co., P.O. Box 195, Grand Rapids, Mich.
Moller Organ Co., Hagerstown, Md.
Odell & Co., 82 Morningside Ave., Yonkers, N. Y.
Reuter Organ Co., Lawrence, Kan.
Schaefer Organ Co., Slinger, Wis.
Schantz Organ Co., Orrville, Ohio
Schlicker Organ Co., 1530 Military Rd., Buffalo 17, N. Y.
The Aeolian Skinner Co., Boston 25, Mass.
Ernest M. Skinner, Inc., Organs, Reading, Mass.
Wicks Organ Co., Highland, Ill.
Wurlitzer Organ Co., North Tonawanda, N. Y.

Title and Text

"Would Jesus Weep over Your City?" Luke 13:34-35—*"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken."* H. M. RATLIFF.
Methodist retired,
Gonzales, Tex.

Hymn for Today

God of the Crowded City

Tune: *Salve Domine*

Written for the Methodist Convocation on Urban Life to be held in Columbus, Ohio, February 24-26, 1954.

GOD of the crowded city,
Lord of the noisy slum;
Master of men who labor
Where busy motors hum;
O may we hear thee speaking
Down here in mill and mart;
To still the storms of conflict
And bless the pure in heart.

God of the busy city,
Lord of the teeming street,
Cleanse with the fires of heaven
All who for gain compete;
Confined by crush of commerce,
And pawns amidst the strife,
Walk once again among us,
Bestow abundant life.

Thou who didst come to bring us
Respite from toil and woe,
Pour out thy love upon us
And light the way we go;
Lead us along the highway
Which Christ the Savior trod,
Up to the golden city,
Up to the throne of God.

ERNEST K. EMURIAN.

Sermon Summaries

(Continued from page 25)

that he is a "miserable offender." It does not make sense. Instead of asking, "Do you kneel down in church and call yourself a miserable sinner?" a better question would be: What does it mean to confess our sins? Let me propose several answers.

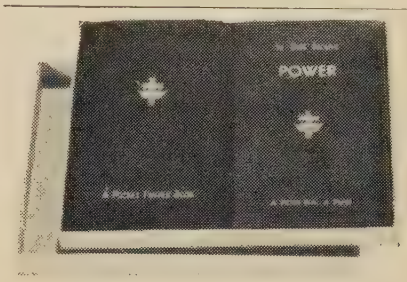
To confess our sins means that we accept Jesus as the standard of life. Measured by his stature, and not by the attainments of others, all of us are sinners.

To confess our sins means also that we accept our failures. We own up to those thoughts, deeds, attitudes of which we are ashamed, but which, if unconfessed, become the source of human misery. Confession is not like showing off the beauty spots of our home town, but like driving by the slums as well. We are not "choosy" in what we confess.

Christian Fellowship

Finally, to confess our sins means that we accept our fellow man as a brother. Friendships develop rapidly at the Mayo clinic. Need for medical care binds patients together. Similarly, in the church our sinfulness binds us into a fellowship.

There remains a final benefit of confessing our sins. The New Testament is like a frozen food locker. It is packed with good things—promises, assurances, strengthening words, hopes. Confession is the key to this spiritual locker. "If we confess our sins, he (God) is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."



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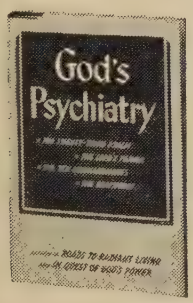

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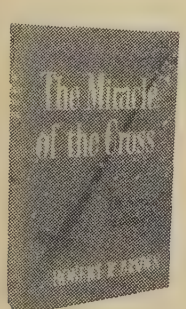

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Pulpit Paragraphs

Contributed by Don E. Smucker

• *The Genius of Love*

WHEN Mozart was a very small child he was visited by an eminent man named Gottfried von Jacquin. The status of Mozart as a prodigy was already well known. Into Mozart's album, von Jacquin wrote these memorable words: "True genius without heart cannot exist—for neither high intelligence, nor imagination, nor both together make genius. Love! Love! Love! is the soul of genius."

Surely, no keener definition of genius has ever been written. For love brings intelligence and imagination into a brilliant union. Without love genius is dangerous or impossible: dangerous because it may use these advanced gifts for diabolical ends, impossible because the personality of the genius may crack under the strain of such unusual responsibilities without the cementing and forgiving ingredient of God's love.

Moreover, love as revealed in Jesus Christ is self-sacrificial—is indeed *agape*. The intensified talents of genius are intended to be used only for spending and giving. But no genius can fully understand this until he has known the ultimate in self-giving love as revealed in the Christ of the cross.

• *Secret Police and Early Church*

WHAT would the apostolic church have done under persecution by something like a modern police state?

Here is the answer of G. F. Hudson: "If Nero had had the resources of the MVD (Russian secret police) at his disposal, the early Christians would have been publicly confessing how in their vileness they had set fire to Rome on instructions from the King of Parthia."

Whether the above is true or false, the least it can do is to give modern martyrs of the church our full devotion in the face of intense evil.

• *God and One Dissenter*

ON one of his lecture trips, A. J. Muste highlighted his analysis of freedom by a remarkable quotation from Ignazio Silone's anti-fascist novel *Bread and Wine*. This reports a conversation between a young girl and an anti-fascist priest during the Ethiopian war.

Just that morning a number of anti-fascist and anti-war slogans had appeared. Bianchina told Don Paola she could not understand why such a fuss had been raised over a few inscriptions on the wall.

Surprised, too, Don Paolo tried to explain. "The Land of Propaganda," he told the girl, "is built on unanimity." The spell might be broken and public order endangered by a single negative voice of rebellion. The objective of government propaganda in the press, over the radio or from the speaker's platform is imperiled by "any little man who goes on thinking with his own head."

To the girl's terrified query as to whether the man would not be killed if he were caught, the priest said reassuringly, "Even a corpse can go on whispering 'No! No!' with . . . persistence and obstinance."

This magnificent insight is even more true of the Christian who says "No!" His appeal is not to the continuity of the corpse but to the Risen Christ speaking through a fellowship which no earthly power can crush.

• *Playing With Atomic Coconuts*

FROM the Kremlin came the ominous voice of Soviet Premier Georgi M. Malenkov. He declared that Russia, too, now has the hydrogen bomb. It is not an American monopoly!

Here is the reaction of Thomas L. Stokes, columnist for the United Features Syndicate: "The zaniest picture popped into the mind, of the little boy who says to the other little boy: 'I've got a bigger pop than you, and my pop can beat your pop.'

"Suddenly with a shock, you perceive the immaturity, almost infantilism, of the state of mind into which the directors of the fate of the human race have descended. It seems almost lower than boys in a neighborhood gang, and almost approaches monkeys collecting their horde of coconuts and squatting on top of them and jabbering defiance back and forth at one another.

"We here in the United States, who first devised and exploded the new mass-form of destruction, have played our part, too, in this international monkey-with-the-atomic-coconut game —taking time out every so often to shoot off more of our big apples—out on a Pacific island, or on the Nevada flats. We do this to see what we've got —and also to show Russia what we've got. Our pop's bigger than their pop."

• *Man vs. The Universe*

IN Goethe's *Wanderjahre*, Wilhelm visits the astronomer and is invited to look through the telescope into the vastness of the world. He is stirred and surprised. Indeed, he covers his eyes, noting the immense heavenly bodies which transgress our strength of perception and threaten to destroy us.

Now Wilhelm cries out: "What, am I against the universe?"

All across the world men cringe as brilliant scientists unleash the furies and vitalities of nature. "Am I against the universe?" they, too, cry out.

Yet this is not just nature, empty, meaningless and void. This is creation, however marred by sin and rebellion.

Man, alone, against the universe is facing the impossible. Man trusting in the Living God, participating in *Koinonia* fellowship—working, loving, serving, witnessing—is the pilgrim who has resources even bigger than Wilhelm's frightening universe!

Pulpit Calendar

Jan. 31-Feb. 7—Youth Week.
Feb. 7—5th Sunday after Epiphany.
Feb. 14—6th Sunday after Epiphany. Race Relations Sunday.
Feb. 21—7th Sunday after Epiphany. Day of Prayer for Students.
Feb. 21-28—Brotherhood Week.
Feb. 28—8th Sunday after Epiphany.
Mar. 3—Ash Wednesday. First Day of Lent.
Mar. 5—World Day of Prayer.
Mar. 7—1st Sunday in Lent.
Mar. 14—2nd Sunday in Lent.
Mar. 21—3rd Sunday in Lent.
Mar. 25—The Annunciation.
Mar. 28—4th Sunday in Lent.
Apr. 4—Passion Sunday.
Apr. 11—Palm Sunday.
Apr. 11-17—Holy Week.
Apr. 16—Good Friday.
Apr. 18—Easter.
Apr. 25—1st Sunday after Easter.
May 2—2nd Sunday after Easter.
May 2-9—National Family Week.
May 9—3rd Sunday after Easter. Festival of the Christian Home.
May 16—4th Sunday after Easter.
May 23—5th Sunday after Easter.
May 27—Ascension Day.
May 30—Sunday after Ascension. Memorial Day.
June 6—Whitsunday (Pentecost). Christian Unity Sunday.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

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Preachers in Print

Evanston Reading

A LIST of recommended materials relating to the coming Evanston sessions of the World Council of Churches is printed elsewhere in this issue of The Pulpit. Many of our readers will want to order such material as will meet their needs and interests. Others will want to go beyond this list to explore additional sources of ecumenical thinking. Such a source is ★★★★*The Household of God* (Friendship Press, 174 pages, $2.75), by Lesslie Newbigin, Bishop of the Church of South India. Written in a provocative style, this Religious Book Club selection will undoubtedly stand out as one of the most significant volumes of 1954. Readers will be both attracted and moved by the fresh new vigor this voice from one of the younger churches of Christendom brings to current discussions of the nature of the church. Some will consider it a voice crying in the wilderness, but none will be able to deny either the scholarship of its insights or the claims of its deep spiritual fervor.

One of several practical aids on the Evanston reading list is James W. Kennedy's ★★*Evanston Notebook* (World Council, 78 pages, 50 cents) which is exactly what its name implies—a notebook of comments on the theme and topics of the World Council of Churches' Second Assembly. As pastors and discussion leaders face the task of interpreting these issues between now and next August, they will find very helpful the "pilot light" stimulation this aid provides. This reviewer would especially recommend it for church and student study groups.

ALTON M. MOTTER.

ROUNDUP

★★GROWING SPIRITUALLY. By **E. Stanley Jones.** 364 pages, Abingdon-Cokesbury, $1.50. Here are 52 topics covering seven areas which run the whole gamut of personality traits. One out of every four subjects is explicitly Christ-centered. Two out of each five pages are plainly Bible-pointed, and two-fifths of the pages also include some pertinent anecdote from the author's wide and fruitful experience. For nearly a month of readings, "Brother Stanley" presents the witness of "Sister Mary," a choice ashram convert. Enthusiasts of this great missionary evangelist of our time will prize these discerning insights germane to contemporary living. They are contained in a small volume easy to read and handy to hold.—*James V. Claypool, Secretary, American Bible Society, Chicago, Ill.*

PEACE WITH GOD. By **Billy Graham.** Doubleday. 222 pages, $2.50. Curious about Billy Graham? Here is his message deprived of theatrical settings and histrionic delivery, caught in cold black print. Lots of people listen to him. Some must like it. If you don't like it, Billy says you are "a modern-day Pharisee" or "a modern-day Sadducee." So there! "We have pussyfooted long enough in our religion."—*Wilhelmus B. Bryan, Director, Minneapolis School of Art.*

GLIMPSES OF A SACRED LAND. By **Carl F. H. Henry.** Wilde, $3.50. An account of a hurried airplane trip to Europe and the Near East written consciously for those of the extreme evangelical school. Yet Carl Henry's genuine scholarly approach is clearly evident at crucial spots, such as recognizing the probable authenticity of the site of the church of the Holy Sepulcher as against Gordon's Calvary and the Garden Tomb. His fundamentally sound Christian position is seen in his sympathy for the Arabs. It is refreshing to see that his biblicism does not hide the fact that Old Testament prophecy has nothing to do with the present Jewish occupation of a part of Palestine. "Here no appeal can be made to the Old Testament theocracy, for modern Israel is anything but a theocracy in that sense." Any time spent in Bible lands is tremendously rewarding, even though the author missed completely the most famous items on display at the Damascus museum: the murals from a Jewish synagogue at Dura-Europa.—*Hillyer H. Straton, First Baptist, Malden, Mass.*

★★★STRENGTHENED WITH MIGHT. By **Harold Wilke.** Westminster Press, 95 pages, $1.50. This book will be valuable to every pastor who wants to improve his ministry to the physically handicapped. Born without arms, but nevertheless ministering as a chaplain in a veteran's hospital, as a faculty member of the Menninger School of Psychology and as a parish pastor, the author is equipped to speak helpfully to others who are handicapped as well as to his fellow pastors. —*Alton M. Motter, Managing Editor, The Pulpit.*

★PATTERNS FOR PROTESTANT CHURCH MUSIC. By **Robert M. Stevenson.** Duke University Press. 219 pages, $4.00. Twelve interesting chapters dealing with usually overlooked or long-forgotten contributions of Luther, Bach, Merbecke, Handel, Watts, the Wesleys, Neale and Sankey to the development of Protestant church music, especially its hymnody; plus a 21-page appendix dealing with papal pronouncements and Jewish hymnals; 10 pages of bibliography and a 23-page index. Interestingly written, abounding in background and illustrative material, the volume successfully "humanizes" the musical and poetic giants of yesteryear and sympathetically evaluates their work in the light of their times as well as our needs.—*Ernest K. Emurian, Elm Ave. Methodist, Portsmouth, Va.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

December	January	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
5	2	1	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* $2.00
2	3	2	**The Unfinished Reformation.** *Charles Clayton Morrison. Harper,* $3.00
9	7	3	**Quest for Christian Unity.** *Robert S. Bilheimer. Association Press,* $2.50
4	5	4	**The Kingdom of God.** *John Bright. Abingdon-Cokesbury,* $3.75
1	4	5	**Preaching on Controversial Issues.** *Harold A. Bosley. Harper,* $3.00
3	1	6	**Report from Christian Europe.** *Stewart Winfield Herman. Friendship Press,* $2.50
8	8	7	**Protestantism in America.** *Jerald C. Brauer. Westminster,* $3.50
10	9	8	**The Recovery of Family Life.** *Elton and Pauline Trueblood. Harper,* $1.50
	10	9	**Christian Realism and Political Problems.** *Reinhold Niebuhr. Scribners,* $3.00
		10	**A Reader's Notebook.** *Compiled by Gerald Kennedy. Harper,* $3.95

The Editor's Page

The Event of the Month

FOUR years ago a Brooklyn court issued a decree whose effect was to deny religious liberty to the Congregational Christian denomination. Assuming a prerogative beyond the jurisdiction of a civil court, Justice Steinbrink forbade the Congregationalists to unite with the Evangelical and Reformed Church. The judgment was appealed and reversed, followed by an appeal to the highest court in the state of New York. This tribunal has now confirmed the reversal of the original judgment and restored the freedom of the Congregational denomination. The property rights claimed by the plaintiff Brooklyn church were held to be either nonexistent or trivial or, if substantial, must be proved in court with the boards and agencies made parties to the suit. The tenuousness of such claim makes it highly unlikely that the case will be pursued further. Whether the two denominations will proceed with the merger will be discussed at a joint conference on February 9. Both denominations are actively participating in the Greenwich movement for the union of those churches which "recognize one another's ministries and sacraments." It might therefore seem advisable to suspend further action on the dual union and allow it to be absorbed in the more inclusive and even more significant advance toward Christian Unity. I may add that, in my opinion, the more inclusive union is both ecclesiastically and legally more simple and more promising of attainment than the merger of any two denominations.

Freedom Restored to Congregationalists

The Book of the Month

CHRISTIAN WORSHIP, *by George Hedley. Macmillan, $4.50.*

THIS is both a scholarly and a sensible book on public worship. The reader is introduced to the historical background of each traditional element in the service. This is not only highly informative, but it gives the minister an orientation which invests his function with an appreciation of its dignity. I imagine that three fourths of our Protestant ministers think very little about the profound implications of the order of worship which they follow. In fourteen chapters and forty-five pages of appendix, the author discusses the meaning of ritual; the framework of the service; hymns, tunes and gospel songs; the prayer; the two lessons; the communion; the sermon (twenty minutes recommended); baptism, marriage, funeral; family worship; posture in public worship; church architecture and much else. "The church," he says, "is not a theater, and a service is not a performance. Passively to sit back and listen to choir and cleric is not to worship in spirit and in truth. Every one should be given a chance and positively encouraged to sing, to pray with his voice as well as in his heart, to speak at least in the Psalmist's words of praise. An unplanned service will not permit of this. A well planned one will increase the people's opportunity to the maximum and will encourage the people actively and eagerly to seize upon it."

A Thought for the Month

SINCE the passing of my close friend and colleague, Thomas Curtis Clark, after nearly forty years of our intimate association in *The Christian Century* and The Pulpit, I find my thoughts returning often to meditate upon his verse as the natural expression of his character. He lived his poetry. He sang the hidden glories of the simple life. These he saw smothered under the complexities and illusions of a gadget civilization—its money-madness, its false standards of happiness, its pathetic search for sensation and thrill, its aimless restlessness. Through all this jungle of meaninglessness, he penetrated to the simple and august beauties of nature and the forgotten nobility of human nature. These were the themes of his songs. They were also the themes of his life. Unlured by the glamors of "success," he asked of life little more than a home with a hearth for his loved ones and his friends, and a garden set with flowers tended lovingly by his own hand. The recurring notes of his poetry were those of hope and faith. Untouched by the popular cynicism, he was an optimist because he was a believer. No one would call him a theologian, and he seemed sometimes to disparage theology. Nevertheless, he had a theology, albeit, like that of his Master, an unarticulated one. His theology was in the bottom of his heart more than in the top of his mind. In this, too, he was like his Master, the "poet's Poet." He affected none of the eccentricities of genius. I recall with gratitude his practical, resourceful and loyal devotion to our common enterprise, especially in its first decade of precarious struggle for survival. These mother and daughter periodicals owe much to his critical judgment of poetic values and to his practical journalistic gifts. At the funeral service, Dr. Preston Bradley read a number of the poet's verses on faith and hope and immortality. These, he said, made a minister's tribute superfluous. The poetry of Thomas Curtis Clark is widely quoted in American pulpits. To tell what manner of man this poet was, is a grateful privilege.

Poet of the Simple Life

Charles Clayton Morrison

For the Record—

CAN the issues at Evanston next Aug. 15-31 be presented effectively from the *pulpit?* Because many of them will be highly theological in character, they may appear to some preachers to be impossible of interpretation to congregations.

We believe that this is a false conclusion. While Evanston will be charged with potential theological dangers, it will also present challenging homiletical opportunities.

Meaning of Evanston

To guide our readers in utilizing the potential advantages of this most significant ecumenical event ever to be held on our shores, we are requesting a number of pastors to prepare sermons which will illustrate the meaning of Evanston to their people. We are not asking them to write scholarly theological treatises which might be appropriate for a meeting of professional scholars, but real *sermons* to be preached to typical Sunday morning *congregations.*

Such an order is a test of a minister's real preaching ability. We might call it the *Evanston test.* How many preachers in America will be able to pass this test between now and next August?

Last month we presented two sermons which attempted to pass the Evanston test. "The Scandal of an Ecumenical Church," by Ronald E. Osborn, dealt with some of the broader challenges of the ecumenical movement, while "Faith and Order," by L. Humphrey Walz, showed how the *order* of the church's life automatically bears witness to the church's *unity.* In this issue we add sermons by O. V. Anderson and C. Willard Fetter. We believe that such sermons can enrich and nourish the worship life of the congregation in preparing for Evanston.

The Evanston Test

Coming issues of The Pulpit will carry sermons from other ministers covering the additional areas—social problems, international affairs, intergroup relations and the laity. While a number of sermons are being especially requested, unsolicited manuscripts on these sub-topics will be welcomed. They should contain about 2000 words and be typed double-space.

Fortunately, the World Council of Churches is providing a wealth of material to assist preachers in passing the Evanston test. A list of these materials appears in this issue of The Pulpit.

When the history of the church for our century is written, the year 1954 will be known as the "Year of Evanston." It is a momentous privilege to be an ambassador of Christ at a time when the church universal is trying with new seriousness to determine its message. A.M.M.

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TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

The Church's Outreach, by O. V. Anderson 4
God's Answer to Despair, by C. Willard Fetter 6
Marks of Jesus, by Herbert Beecher Hudnut 8
The Platinum Principle, by Henry H. Crane 10
How Odd of God! by Charles B. Foelsch 12
The Church Today, by Arthur D. Gray 15
Climbing Spiritual Mountains, by Ralph Conover Lankler ... 18

ARTICLE

The Limitations of 'Technecclesiasticism,' by David H. C. Read 2

FEATURES

Bulletin Board Sentences 25
Evanston Study Materials 14
Ten Commandments, by Dr. and Mrs. Ansley Cunningham Moore 20
Books 29
Emurian 26
Enslin 22
For the Record 31
Hymn 27
Pastoral Prayer 17
Pulpit Calendar 28
Pulpit Paragraphs 28
Sermon Summaries ... 24
Titles and Texts ...17, 26

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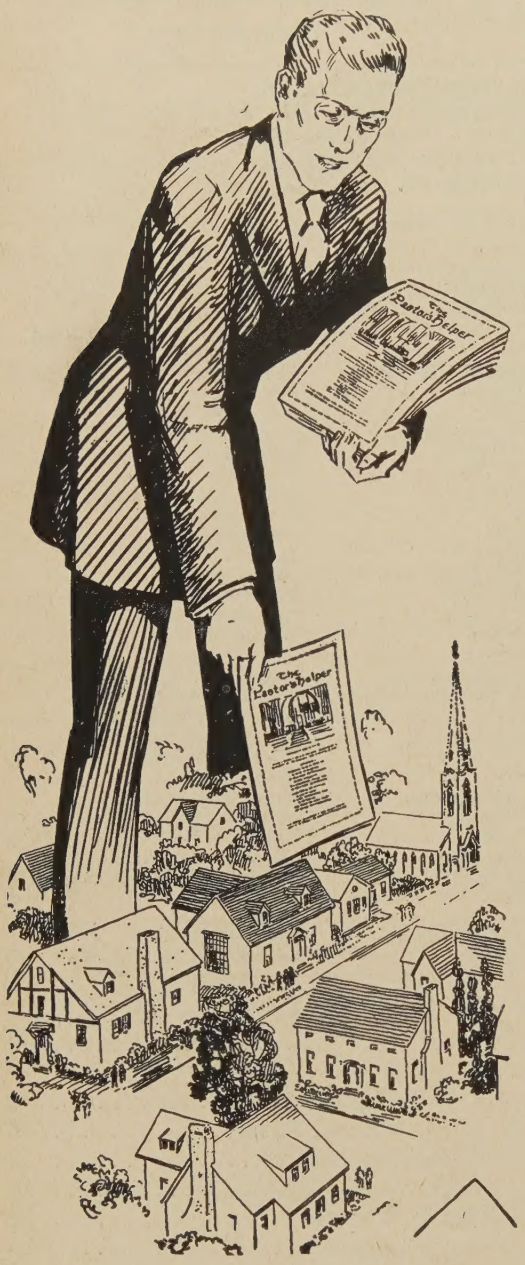

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